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ENVIRONMENTAL EDUCATION AND THE QUALITY OF LIFE

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Guest Editor of this Issue

Marion Brown

Typography

Charlotte Westbrook

We regret to announce the death of the founder of the 'New Era', Beatrice Ensor, on 7 November 1974, in her 90th year.

Editorial

By the time this issue appears the Bombay conference will be over but its impact will be beginning to be felt in other parts of the world. The Fellowship will hardly fail to be strengthened by the friendships made on this occasion, and through it our ideals can be shared, scrutinized and disseminated. The 'New Era', which will be reporting the conference, has similar functions in linking people together and in examining attitudes — in discovering maybe how both 'to love and to work'. In existing to serve the Fellowship the Journal seeks to give expression to its members' views: and a consequence of its cherished independence is to run on a shoe string. Numbers of subscribers in 1974, however, showed a net increase of about a hundred, and we were sold out of the extra copies printed on Sri Lanka, Australia, George Lyward, the Second Sex and Peace Education. Some of these special issues could become forerunners of publications by the newly founded book scheme.

But international authorship raises vital questions about editorial policy of which the current American issue is a perfect example. Firstly, we thank and congratulate most warmly Marion Brown and her New York Colleagues, particularly those from the United Nations, for their efforts. The articles, taken together, offer, in nicely flavoured Americanisms, some weighty arguments. But they present two problems:

1. **Stylistically** how far should the London editors attempt to re-write a script, for readers whose mother tongue is not English, in order to clarify vocabulary such as biodegradable, trash or fabrication? Do contributors consider it an impertinence to have split infinitives and tautologies altered, or to hear it suggested that one does not 'teach a course' but conducts a course and teaches the students!

2. **In content**, as well as reporting what they are doing and exhibiting their enthusiasm (thank God), should contributors be expected to reflect upon their experiences, or can this properly be left to the readers? In addition to Michael Fielding's plea for rigour we would also ask how far the heuristic or discovery methods, put forward as new, are the self same ones advocated by John Dewey; and how far the aim to promote optimum beneficial relationships is the same as the utilitarian 'greatest happiness of the greatest number' of Jeremy Bentham?

As we go to press the co-ordinating editor packs his bag for a four month visit to India and Sri Lanka.

A.W.

Introduction

Marion R. Brown and Harold J. McKenna Jr.

The purpose of this issue on environmental education is twofold. It aims to present an overview of some of the aspects and characteristics of environmental education as it is developing in the United States. It is also designed to augment what we hope will be a continuing and expanding flow of communication on the subject among the members of WEF in all countries, through 'The New Era' and our other publications, and in our international conferences, workshops, committees, and school-community action programs.

WEF is an association unusually well adapted for a leadership role in education that will enable people around the world to deal with the problems of environmental change.

It seems generally accepted by those active in environmental education that, to be effective, some essential characteristics of environmental education are that it be:

— interdisciplinary, integrating the biological, physical, and social sciences in a problem-oriented approach leading to action appropriate to the potentialities of the learners

— continuous for all age groups, from early childhood to the end of life

— 'grassroots' oriented to the local community needs and problems of the learners

— planetary in perspective.

Ultimately all local community problems have planetary beginnings and/or sequels requiring international or supra-national solutions. Rivers polluted flow into the sea, area dumping mingles in the world's oceans, fish know no national boundaries, and the earth's atmosphere, without an exhaust pipe, is shared by all of us. Since our space ship Earth is a closed system in which all men's activities are contained and what one person or group does affects others generally, only through concerted action by all the people and communities in the world can we deal effectively with environmental problems.

WEF is, in its purposes and in the characteristics of its membership, both ideally and realistically uniquely well suited to the task of development and improvement of environmental education through a world fellowship of educational innovation. WEF membership includes persons of diverse interests, abilities, and ages, representing many disciplines and vocations, from communities around the world.

It is this issue's editors' hope that these articles will be a contributing link in the chain of stimulating and creative ideas on this subject which have been expressed in previous issues of 'The New Era'; for example, Betty Reardon's 'Beyond Nationalism: Education and Survival', September/October 1973; and the 'World Studies Bulletins', such as September/October and December 1972, March 1973, June 1974.

Report from United Nations Headquarters in New York and in Nairobi



Marion R. Brown, WEF Observer, formerly Associate Professor at City University of New York

At the opening of the year 1975, a review of United Nations events of the past year signalizes historic 'firsts' as well as impressive development in areas where the UN 'firsts' are many years in the past. The governments and the people of the world appear to be coming closer than ever before to the realization of the need for the uniting of nations for a habitable earth. At last, the crises in drought, famine, shortage of energy sources and raw materials, inflation, depletion of habitat for human and co-existing species of animals and vegetation have become flagrantly palpable to a point where heed must be given to our interdependence and the necessity for coordinated and comprehensive long- and short-term planned action.

At UN Headquarters: A Special Session of the General Assembly

The sixth special session of the United Nations General Assembly, 9 April through 11 May 1974, was the first one ever called to discuss an economic issue. It appears to mark the beginning of the broadest and most intensive negotiations the world has ever seen concerning raw materials and development. The critical nature of the re-sorting of economic forces the issue demands brought out a star-studded Assembly, including seven heads of state or of governments, two deputy prime ministers, 74 ministries of foreign affairs, and 27 others of cabinet rank.

The ultimate importance of the session's work was appraised by the UN Centre for Economic and Social Information (CESI), in the **Development Forum**, June 1974, as 'lying in the realm of what the Germans describe as changes in the 'Zeitgeist' and historians like to call 'watersheds' — those particular moments in time when ideas, notions, concepts,

which earlier had led an airy life on the periphery of the main scene, suddenly coalesce into a hard core of systematic thought that is suddenly there, which will not go away, which needs to be dealt with, which begins by affecting our actions and ends by changing our perceptions."

This hard core of systematic thought appears in the 'Declaration of Principles' and 'Programme of Action' drawn up by close to 100 developing countries and adopted, under the pressure of this majority, by the Assembly as a whole. They are lengthy documents worth studying as they are viewed as representing what the poorer countries regard as a due bill they are presenting to the international community. With the dissipation of the illusion of unlimited abundance of raw materials and realization of the cold reality of the existence of scarcities in the face of overwhelming increase in population, the location of the fulcrum for international leverage in trade negotiations comes nearer to the providers of raw materials in the developing countries than heretofore. The General Assembly's Declaration and Programme of Action establish a framework for future negotiations which differs from the background against which such discussions were carried out in the past. They also indicate lines of direction for negotiations to rectify trade and monetary imbalances for a healthier world economy embracing both developed (or heavily industrialized) and developing countries.

Another Historic First

The United Nations Environment Programme (UNEP) Governing Council's second session was held for the first time at its permanent headquarters in Nairobi, 11-22 March 1974. It was welcomed and acclaimed by President

Jomo Kenyatta in an opening address as "perhaps the last and only element of hope for all mankind". UNEP, envisaged and recommended at the UN Stockholm Conference on the Human Environment in 1972, has passed through the organizational stage, and is now in the stage of implementation. Maurice Strong, UNEP Executive Director, has pointed out that environmental concern "is moving from the level of generality on which much of the discussion has taken place to date, to the need to confront very specific issues, many of which contain the seeds of conflict and division both within nations and internationally". Some of these issues were confronted at the Council's second session. Some were avoided. For example, while an international atomic energy commission to supervise nuclear testing was provided for; discussion of the hazard to planetary life of atomic energy used 'for peaceful purposes', such as making electricity, was avoided even though, so far, no safe method has been found for disposal of nuclear waste estimated to have a destructive radiation force lasting from 500,000 to 900,000 years.

For some issues, of a complexity demanding years of study, deep-seated changes in attitudes, values, and practices, international conferences were scheduled to begin the process of long-term negotiations for remedies and solutions.

Action taken by the Council. Among the actions taken on matters of priority, all of which have direct implications for education, the UNEP Council:

established an Earthwatch system of global monitoring and information services designed to provide early warning of environmental risks to ensure that Governments have access to the best scientific knowledge, expertise, and technology required to deal with important environmental problems;

launched a major attack on the problem of desertification, prevention of soil erosion, and restoration of productivity, in an attempt to prevent 'future Sahelian-type' tragedies;

recommended that the General Assembly decide to establish a voluntary International Habitat and Human Settlements Foundation to be initiated on 1 January 1974, with an allocation of \$4 million over four years from the UNEP Fund;

agreed to participate in the Conference-Exposition on Human Settlements to take place in Vancouver, Canada, from 31 March to 11 June 1976 (by Resolution of the General Assembly 1328, of 13 December 1973); and authorized the UNEP Executive Director to use a sum of not more than \$1.5 million for 1974-75 from UNEP resources to participate in financing the Exposition component;

decided to hold its third session in Nairobi, from 6-21 February 1975, and approved a 17-point agenda therefor;

declared its intention of recommending at a later session that the General Assembly convene a second UN Conference on the Human Environment (a follow-up of Stockholm).

UN International Conferences

Environmental issues referred to international conferences indicate the concern of national governments with environmental problems, increasingly recognized as international problems requiring international co-operation and co-ordination for remedy or solution. The number of major conferences during 1974 is noteworthy. They include:

the Conference on the Law of the Sea, in Caracas, June to August;

the World Population Conference in Bucharest in August;

the World Food Conference in Rome in November, the first political meeting on world food problems.

In addition to principles and specific action arrived at in these conferences, they represent the assumption of the responsibility by political man for a global approach to the solution of economic problems; an approach requiring not only international agreement but

a uniting of all nations within the United Nations which provides the structure and machinery necessary for worldwide co-ordinated action.

The United Nations University

There is always the temptation to keep adding to a report on the UN's multi-faceted concerns, not knowing where to set limits. Since the content of this issue is devoted to environmental education it seems that it would be omitting a commemorative landmark in education if it did not include a reminder that 1974 saw the organization of the United Nations University. With co-ordinating headquarters, in Tokyo, it will have multi-lingual centers in many countries each specializing in selected areas of graduate study and research. Its contributions to a network of global communication and body of knowledge warrants close observation to keep ourselves informed of the possibilities for survival open to us.

Implications for World Education Fellowship

There is a great and urgent task for educators, students, and the communication media: to close the gap between what is known and

what is practiced; to add to the knowledge needed to keep the earth livable and life worth living; and to prepare people to care for themselves, each other, and the earthly environment in which we evolved, in which we are biologically adapted to live, and which, if we change it at the rate and in the direction we are now headed, will move humans from the endangered list to the extinct species. What we call 'Nature' would survive in many different forms. Perhaps the earth would continue with new life forms developed from spiders, roaches, or ants able to adapt fast enough to environmental change through changes in genes in their short generational life span. Or perhaps the earth, assisted by radio-active materials, would exist only in a gaseous state.

Much as we love our national sovereignty on this earth, it seems preferable to recognize limits to it in the interest of our own and people of other nations' survival in our interdependent world. World Education Fellowship! May it extend and strengthen lines of communication and action for the common weal!

The need for Global Education

Robert Muller, United Nations Deputy Under-Secretary General for Inter-Agency Affairs and Co-ordination

Since World War II, mankind has entered a totally new era of history, perhaps even of evolution. During this period, man has advanced dramatically into the infinitely large and the infinitely small. More scientific progress has been achieved in the last thirty years than during the entire previous history of mankind. Instruments, linked by instant communication to our planet, have been sent farther and farther away into the universe. Humans have set foot on the moon and have returned safely to earth. Outer space is being used for un-

precedented systems of world-wide communication and study of the earth's resources and physical conditions. More than a thousand satellites and space objects are circling around the earth. Transportation has expanded from land and sea to the atmosphere, with ever larger and faster planes. Man has reached with his tools the abyss of the seas. We have witnessed the harnessing of atomic energy, the birth of electronics, of cybernetics, of laser technology, and the unlocking of many mysteries of the infinitely small. Microbiology

has opened up new exhilarating and frightening vistas of scientific advance with the synthesis of genes. Never on this planet has there been such an intensity of scientific research and discovery involving so many well-trained people and well-equipped institutions in so many countries.

The industrial revolution and its recent scientific and technological acceleration have had far-reaching consequences for mankind. The first effect was an unprecedented improvement in man's living conditions on this planet. This improvement is spreading progressively to the entire world despite regrettable discrepancies and retardments.

Length of life has increased, reaching more than 70 years in many affluent societies. Even in India, average life expectancy has increased from 40 to 50 years in two decades. Great epidemics which plagued humanity not long ago have been wiped out. Many diseases are on the retreat. Gigantic efforts are being made to attack the remaining principal causes of early death. Thus humanity's death rate has been brought down from 17 per 1,000 in 1950 to 14 per 1,000 in 1970. The world is called upon to feed more than 1 million additional people a week. There are vastly more educated people today than there were 20 years ago: thus, from 1950 to 1970, 625 million newcomers have been added to the world's literate population which reaches now a total of 1-1/2 billion people. The amounts of goods placed at the command of man for his maintenance and enjoyment have reached phenomenal proportions in some societies. Thus, to sustain a person in the United States over an average life span, 56 million gallons of water, 37,000 gallons of gasoline, 5-1/2 tons of meat, 5-1/2 tons of wheat, 9 tons of milk and cream are required. In the poorer parts of the world the level of consumption is only a fraction of such figures. But there too the amount of goods placed at the disposal of the individual is on the increase. The scientific and technical revolution which started 200 years ago has spread to most continents and it will encompass, in the not too distant future, our entire planet.

The second effect has been the advent of an entirely new period in world history, namely the era of mass phenomena due to the multiplication of human lives. Lower death rates, prolonged life expectancies, and better living conditions have brought about the well-known accelerated growth of the human species.

People on our planet have increased from 2.5 billion in 1951, when the UN published the first world-wide meaningful statistics, to 3.8 billion today. We will be more than 6 billion people in the year 2000 and a child being born today is likely to live in a world of 12 billion at the age of 60. It is as if that child were to witness the landing of several billion more people on this planet during his lifetime.

The statistics published by the United Nations and its specialized agencies show a doubling or tripling of

most world aggregates during the past 20 years. World industrial production has tripled from 1950 to 1970. The volume of world exports has quadrupled. Agricultural production has increased 1.7 times. The phenomenal growth in the production of certain commodities can be illustrated by petroleum output which has increased five times, plastics which has increased fifteen times, aluminium five times, cement four times, crude steel 2.8 times, motor vehicles 2.7 times. There were only eleven cities of more than 1 million inhabitants in 1923; there are 160 today and it is estimated there will be 300 in the year 2000.

While the population increase is greatest in the poorer countries and the consumption explosion greatest in the developed ones, the industrial revolution will continue its inexorable advance and spread. Higher population figures will then be multiplied by higher consumption everywhere, yielding staggering results. This is the new world into which we have entered. These are the real causes of the various crises which have claimed the attention of people lately: pressures on the environment, the food situation, the pressure on resources, the energy crisis, over-concentration in cities.

The third effect has been the advent of an intricate and extremely dense network of worldwide interdependencies among societies which until recently were living in relative isolation from each other. Beyond the natural interdependencies which have always characterized our planet (the water cycle, the oxygen cycle, the nitrogen cycle, and many other internal links of the biosphere), the world has suddenly been seized in a rapidly growing web of man-made interdependencies. Thousands of planes are constantly in the air and at certain airports they sometimes wait in queue for the opening of an air-channel or for landing. Thousands of ships and trains are carrying huge quantities of goods from one country to another. Seaports cannot catch up with the increase in world trade and ships must wait in line in many of them. International tourism, congresses, meetings, assistance programs and studies are mushrooming. Colossal transnational companies have a foot in many countries. They combine money, labor, resources, and technologies across national boundaries on a world-wide scale and take the globe as a single market. They are beginning to dwarf many nations, thus opening yet another page in the history of power.

These interdependencies have forced governments into new collective thinking and co-operative arrangements which would have been inconceivable only a few decades ago. The United Nations, as a result, has profoundly changed. The organization, strengthened by fifteen specialized agencies, is today concerned with practically every global problem on earth. In 1974 alone three major world conferences were held by the UN: a world conference on population, a conference on the seas and oceans, and a world food conference. These will be followed by a world conference on human settlements and a world water conference. Through its world-wide data collection, studies, and meetings — political, economic, social, scientific, and cultural — the United Nations has become the greatest observatory and warning system of planet earth. Through international organizations, governments are making an honest effort at co-operation in practically every field where it is needed, although such co-operation would often warrant substantially greater intensified effort.

Under such dramatically changed circumstances which deeply affect our lives, there is an urgent need for more global education. This is very important for the future of mankind. How can our children go to school and learn so much detail about the past, the geography and the political administration of their country and so little about the world, its global problems, its future, and its international institutions? People are astonished by the sudden emergence of global crises. They wonder how environmental deterioration could have developed to the point where life may be endangered on this planet. They wonder why there is an energy crisis which had not been foreseen by their governments (but had been foreseen by the United Nations and its specialized agencies which convened, as early as 1961, the first world conference on new sources of energy). They ask themselves why bad crops in faraway countries should make the prices of the food on their tables shoot up and why there is a sudden world food shortage after so many years of agricultural surpluses (again nations had been warned of the danger by the UN's Food and

Agriculture Organization). A child born today will be faced as an adult, almost daily, with the problems of a global nature, be it peace, food, the quality of life, inflation, or scarcity of natural resources. He will be both an actor and a beneficiary or a victim in the total world fabric, and he may rightly ask: "Why was I not warned? Why was I not better educated? Why did my teachers not tell me about these problems and indicate my behaviour as a member of an interdependent human race?" It is, therefore, the duty and the self-enlightened interest of governments to educate their children properly about the type of world in which they are going to live. They must inform them of the action, the endeavors, and the recommendations of their international organizations. They must be prepared to assume responsibility for the consequences of their actions and help in the care of several billion more fellow-men on earth. Many governments have begun to realize this. The past year marked the birth of the United Nations University and the announcement by the Government of Belgium of the intention to establish an Institute for Global Education which would provide guidance and materials to educators on global problems. In the United States, too, many educators feel that this should be one of the new trends in education. The United Nations and its specialized agencies have a wealth of data and knowledge on every conceivable world problem. This source must be more systematically tapped **by educators**. Time is running short. Global events are moving fast. It would be more beneficial to teach children around the world to close their water faucets a few seconds earlier, and to conserve our resources, rather than to look for solutions through adoption of intricate legislation or to expect they can always drill new holes underground to obtain more water and other resources. The world will be in great trouble and it will not be able to solve its global problems if citizens are not taught about them right now and from their earliest youth. This is a great new challenge, a new historical dimension, and a thrilling objective for educators everywhere in the world.

Module Innovations in Environmental Education

Harold J. McKenna, School of Education, The City College of New York

In a newly created program in environmental education, I have proposed that teachers who are graduate students become involved in ecology through an action project. One such type of project has been the preparation of teaching modules for use in secondary schools. The teacher module is becoming an increasingly popular mode of teaching since it enables self evaluation through a pre and post assessment and may stimulate pupils of these teachers towards an inquiry approach of studying their environment. The term module is generally used in education today in two ways. There is a student module which refers to a self-contained and independent unit of instruction with a primary focus on a few well-defined objectives. The teacher module on the other hand is a self-contained teaching unit with a primary focus on a few well-defined objectives with a pre and post assessment to evaluate whether or not the objectives have been met. The teacher module is different from the traditional lesson plan in that: (1) objectives are specifically stated in terms of being measured. To state an objective in behavioral terms, such as, 'list five characteristics of a terrestrial ecosystem', is to specifically state criteria which can be measured. In traditional lesson plans objectives were stated generally, such as, 'to appreciate the terrestrial ecosystem'. In this vague way, these objectives were unable to be measured since my appreciation might differ from yours; (2) a pre-assessment is offered at the start in order to determine whether or not the student has sufficient background information in terms of knowledge and skills to undertake the objectives; and, (3) a post-assessment which enables the teacher to immediately evaluate whether or not their student, within the time period allotted for the module, has achieved the knowledge or skill stated in the objectives.

In the United States, teacher modules are being used to effect changes in both teaching methods and the curriculum. Teachers are changing their method of giving subject matter knowledge in that students' work at their own pace in acquiring knowledge and skill as stated in the objectives. Teachers work with individual pupils, and guide them through the learning process. Current uses of modules range from one or a few modules inserted into a traditional course, through complete courses in which the entire course of study has a sequence of modules. In the near future, it is probable that entire curricula and interdisciplinary programs, such as those in environmental education, will be designed using modules with each teacher and pupil becoming involved in specific knowledge and skills acquirement.

Teacher modules can be prepared for teachers to use in their classroom as special lesson plans or modified as student modules for use on an independent basis. The purpose of this article is to show how a teacher module can be used in environmental education.

How to Develop a Module

Teacher modules may have the following characteristics:

1. Performance objectives. A performance objective contains information which enables the students of a teacher to identify specific conditions in which he is to perform, and the criteria for evaluating his achievement. For example, after requesting students collect trash from a neighborhood lot or school yard, students are asked to separate and identify biodegradable and non-biodegradable trash. The conditions in this example are that the student has a sample area for collecting trash and can calculate the quantity of trash in the area, separating and identifying the difference between biodegradable and non-biodegradable trash. This provides concrete evidence of his ability to identify the difference between the two types of trash (behavioral criterion).

In this example, trash refers to the solid waste generated by consumers. Ecologically speaking, there are two basic types of solid waste. Biodegradable which can be broken down in nature by micro-organisms and returns

to the environment in a usable form. An example of biodegradable waste is waste that is organic in origin. Thus, orange peels, paper, etc. Non-biodegradable waste refers to waste that cannot be broken down in nature and recycled. Instead it remains in nature in its original form for a long period of time. An example of this type of waste would be aluminium cans.

2. A Pre-assessment. This is an estimate of the level of pupils' knowledge and skills before instruction. The preassessment functions in several ways: It determines the readiness for the lesson by testing pre-requisite knowledge and skills; it determines the level of learning at which to introduce the module; and when carefully designed can motivate the student by awakening his curiosity. The preassessment may take the form of a written pre-test (administered before teaching), a discussion, game, oral review of necessary knowledge or a question-and-answer session. For example, in the module on trash collection:

students will need a basic knowledge of simple arithmetic. To assess their ability, give them a short quiz or exercise on measurement and proportions. Students should be able to calculate such measurements as $140\text{ft} \times 100\text{ft} = 14,000\text{ft}^2$; in addition they should be able to calculate proportions such as:-

$$\frac{70\text{lb}}{140\text{ft}^2} = \frac{1\text{lb}}{2\text{ft}^2} = \frac{1}{2}\text{lb. per. sq. ft.}$$

3. Teaching Strategies: This element constitutes the bulk of the module and describes the instructional experiences used to achieve the performance objectives. In this section, teachers are given details of materials, procedures and observation methods (see the sample module).

4. Post-assessment. This part of the module should provide evidence for both teacher and pupil of whether or not the objectives have been achieved. Using the trash module again for an example, pupils' learning may be evaluated in several ways: (1) each student has two bags of trash which they have separated into biodegradable and non-biodegradable. This can be checked by the teacher to make sure the students classified the trash correctly. (2) students can explain to parents and community groups the difference between the two types of trash and explain why biodegradable trash is considered better for an ecosystem. The students explanation to the community groups can be assessed by the teacher by his presence in the group while students are explaining their knowledge. It may also be assessed by the teacher through oral discussion with the student or a written examination. (3) the teacher can check each student's computation of the ratio of amount of trash per square foot to see if it is correct. In addition, the effectiveness of the module in changing the students' behavior can be evaluated by comparison of the students' behavior before and after experience with the module. For example, do students develop campaigns to reduce litter in the schools as a result of their work with the module as compared to before they worked with this module. (An example of an effective method can be found in the 'American Biology Teacher', November 1971.)

How to Use a Module

Below is a sample module on an ecological food chain. In viewing this module one can note the subject matter introduction, the stated performance objectives, the preassessment, specific teaching strategies and the post-assessment. This sample should enable the reader to understand what a teacher module is, and how it may be used in a classroom.

A Sample Module: The Prey-Predator Game:

An Ecological Food Chain

The characteristics of a healthy ecosystem is the relationship that exist between the biotic and abiotic components. The most important abiotic component, the radiant energy from the sun is captured by producer organisms, a biotic component of the system, and converted into organic compounds, which in turn are used to build new tissues, and supply energy.

The first organisms, of which there are several feed directly on the producers, are the herbivores. In some ecosystems, such as a salt marsh, the herbivores are conspicuously few, and the new biomass (total living mass of an ecosystem, which usually constitutes the total weight of plants and animals) at the producer level becomes detritus (waste) that is consumed by decomposer organisms, such as bacteria. In other ecosystems, such as a forest, the herbivores are many and generally are corresponding in numbers to the producers. In essence, the quantity of producers controls how many herbivores will survive. Herbivores, however, eventually are consumed by carnivores, and thus it can be seen that each link in the food chain has its specific function in nature. This interaction of organisms becomes even more complex when one realizes that it is further affected by symbiotic relationships, such as mutualism, commensalism and parasitism (antagonistic symbiosis).

Using this module the students investigate a food chain which can be seen in a fresh water ecosystem through the use of a binocular microscope. Students should be able to witness the eventual fate of eating and being eaten. The following sequence of events should be observed by the students:

PRODUCER LEVEL (CHLORELLA) — HERBIVORE (PARAMECIUM) — CARNIVORE (DIDINIUM)

From this exercise students can then visit a local pond and discover further links in the food chain, such as seeing third level consumers, that of insect larvae feeding on Didinium, and in return the giant water bug feed-

ing on insect larvae, and a crayfish feeding on the giant water bug, and eventually a bullfrog feeding on a crayfish. Thus, a framework of a linear food chain can be seen. More complex food webs can be investigated giving the students a feeling of the 'web of life' and showing how each organism in nature is connected by a thin thread to every other organism, and this 'a balance of nature'.

Performance Objectives: After completing this investigation, students will be able to:

1. Identify a simple food chain in action.
2. Develop skills in preparing wet mounts slides for microscopic observation of living materials.
3. Identify various organisms, their basic anatomical structures and behaviors as observed under the microscope.

Preassessment: In order to carry out this investigation, students should know (1) how to use a binocular microscope and (2) the operational framework of a food chain in nature as described in the introduction.

Teaching Strategies

The following materials will be needed:

1. A binocular microscope (two students per scope) and compound microscopes.
2. Protoslo or methyl cellulose (needed to slow down the movement of the organisms).
3. Eyedroppers.
4. Dissecting needles.
5. Glass microscope slides and cover slides; depression slides.
6. Cultures of living specimens of: Chlorella, a green algae; Paramecium caudatum, a protozoan; and Didinium, a protozoan. These cultures may be ordered from a supply house in advance, and indicated as to when you specifically want them. Upon receiving them a day or so in advance, you may then keep them in an incubator to stimulate growth of the culture or keep them in a refrigerator to inhibit growth if you do not plan to use them within a day or two.

Procedures

After students clean all lenses of the microscope and set it up properly, the following procedures can be started:

1. Clean a glass slide and place one drop of Protoslo on the center of the slide. Add a

drop of culture rich with the green algae, Chlorella, to the Protoslo.

2. Students then observe the algae with its cellular structures pronounced. They may wish to identify basic cell structures. In this event, the slide may be transferred to a compound microscope.

3. Using an eyedropper, add a drop of culture rich in Paramecium to the Protoslo containing the Chlorella. Mix all together with a dissecting needle, and observe under the binocular microscope, and ideally with a compound scope. As for procedure, be sure the students cover the slide with a cover slip. Have the pupils describe the interactions of the producer-herbivore relationships. It will be seen dramatically that the Paramecium will ingest the Chlorella, and students should be able to observe the 'green' algae entering the oral groove, down the gullet into the food vacuoles.

4. Using a depression slide, add one drop of Protoslo, one drop of Paramecia, one drop of Chlorella, and now add a drop of culture rich in Didinium. Students should now be able to see the herbivore feeding on the producers in great numbers, and see the carnivore feeding on the herbivores in a most dramatic manner. Excitement usually is generated as they see the Didinium grabbing hold of several Paramecia at once. Ingestion can readily be seen. Didinium is a specialized ciliated Protozoan that feeds by means of tentacles which fuse with its prey forming a tube through which the cytoplasm is sucked.

5. In addition, teachers may wish to demonstrate chemical digestion occurring in the food vacuoles of the Paramecia as follows:

- a. Prepare a solution of yeast with Congo Red. This may be done by adding 1g of Fleischman's dry yeast to 50mls of warm water and stirring thoroughly. Add a pinch of Congo Red indicator dye powder to the yeast and stir. Transfer 20mls of this yeast — Congo Red mixture to a test tube and boil gently for about 2 minutes.

- b. Place a few drops of this mixture on a glass slide containing culture rich in Paramecia. By observing under low power of the compound microscope, you will note the Para-

mecium ingesting the Congo Red mixture. It is readily seen from the obvious red color. Once it enters the food chain, you may observe the red color changing to black. This, of course, indicates that the Congo Red is changing color due to the acid environment found within the food vacuole. It is known that Congo Red remains red in a pH of 5, but changes to black in a pH lower than 5, indicating a more acid environment. This method can readily allow the students to see 'chemical digestion' in action!

6. Upon completing this food chain analysis, it will prove interesting to visit a pond near the school and collect a few samples. Take a drop of the pond water and examine for various types of micro-organisms using a compound microscope. Identify each organism found in the water according to its food chain, i.e., producer, herbivore, or carnivore. Ask the students how they may devise such a classification system. In this way, you can test the concept developed in the investigation prior to the field site collection. Macroscopic investigation can also be studied in the pond

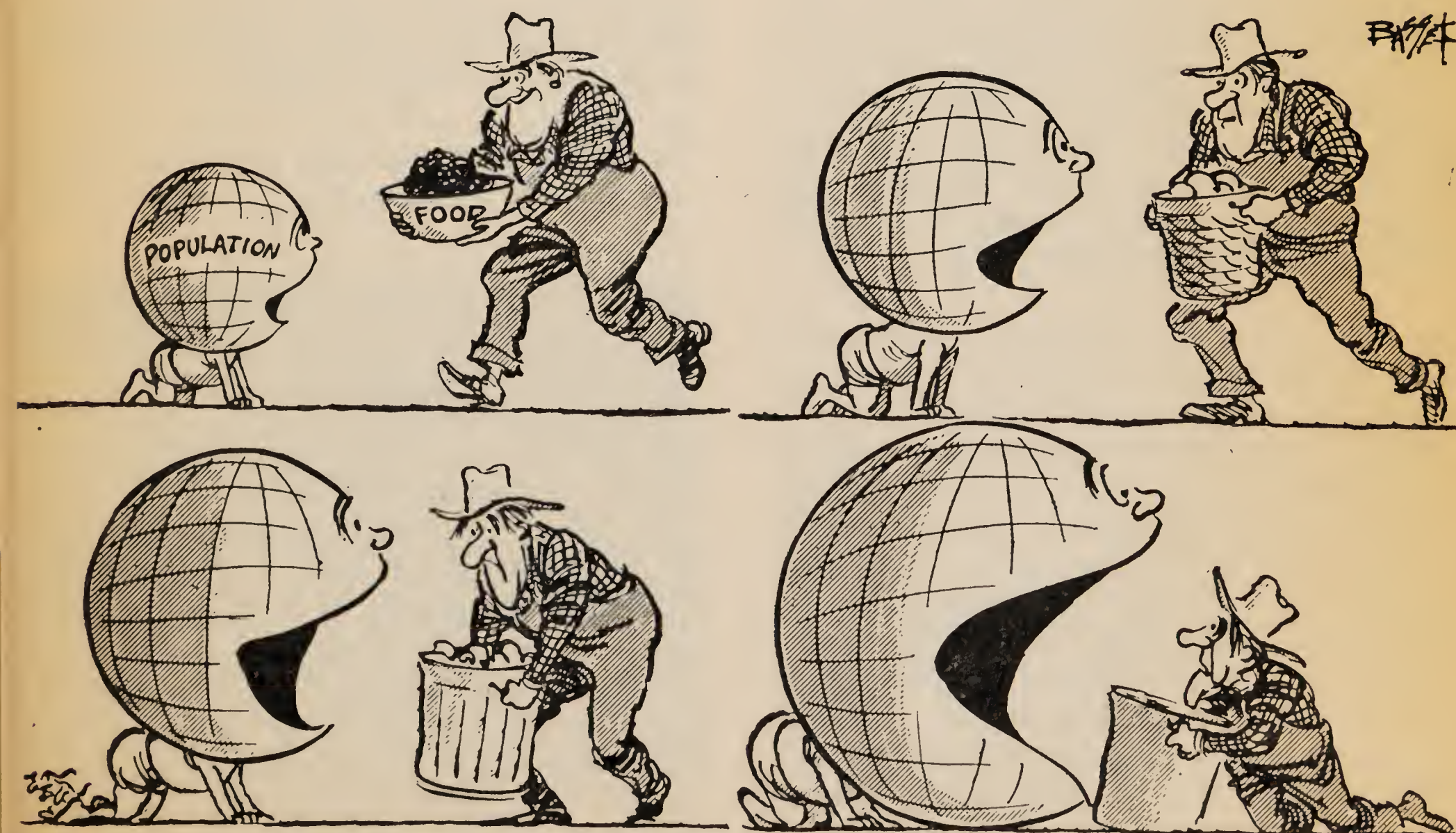
as to the food chain relationships, even though it is more difficult since larger organisms are not always as cooperative when you are watching.

Post-assessment

No formal testing is necessary. The concept of food chains can be tested by checking the oral or written reports of the students' observations. Students can also draw a diagram of each organism observed, identify the anatomical structures, and indicate how each structure functions in relation to feeding.

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Cartoon by Gene Basset. Winner of Editorial Category Award In The 1974 Population Cartoon Contest.

Credit: Scripps-Howard Newspapers

Pollution Detection by Membrane Filtration

Extension of the Capabilities of Teachers and Students in Laboratory and Field Experiences

Bernard I. Sohn

Every so often a new technology emerges that presents a refreshingly simple and new approach to solving certain scientific problems. Membrane filtration is such a technology.

The precise separations made possible by membrane filters enable workers in science and industry to perform tasks that were once thought to be impossible or impractical. Likewise, precise separations with membrane filters permit students of environmental science more easily and positively to isolate micro-organisms from air, water, soil, and foods.

Membrane filters also simplify analysis of discrete particles when determining such pollutants as pollen levels, particulate loading of cigarette smoke, degree of lead content in automobile exhaust, and the amount of radioactive particles in air. Even the elementary student can undertake all the above investigations using membrane filters.

The technology of membrane microfiltration was an outgrowth of World War II. The membrane filter was developed to provide a quick, reliable means of detecting bacteriological contamination in air, food, or water supplies in the event of an attack using biological weapons. Air and water pollution analyses continue to be important applications for membrane filters. The microporous plastic membranes, which gave rise to the technology, have many unusual properties — properties which lend themselves remarkably well to the dramatization of environmental science in the school laboratory as well as on field trips.

Perhaps a brief look at how this unique filtering material is made might be in order:

Two kinds of plastic are mixed and formed into a polymeric sheet containing billions of uniform pores or holes. The molecules of one of the two plastics are stable. Molecules of the other kind are relatively volatile, but they can be stabilized as desired. A uniform pore structure is produced as the volatile molecules of one are forced to volatilize under controlled conditions, leaving gas-tracks (capillary pores) in their path as they escape through the polymerized sheet formed by the molecules of the other. Membrane filters can be produced in a range of sizes down to a diameter of a 0.025 micrometers. Pores of this minimum diameter are beyond the resolving power of optical microscopes and will hold back particles as small as a polio virus. Although the membrane is actually clear, it appears to be white because the billions of perforations scatter light. However, when the pores are filled with a fluid such as microscope immersion oil, the membrane becomes transparent. Very simply, the air in the pores is replaced with a fluid of matching refractive index (1.5) (Fig. 1). Twenty percent of the membrane is solid; eighty percent is empty space. By contrast, ordinary window screening is less than 55 percent porous.

The key to the **technology** lies in the unique way that a membrane filter 'screens out' par-

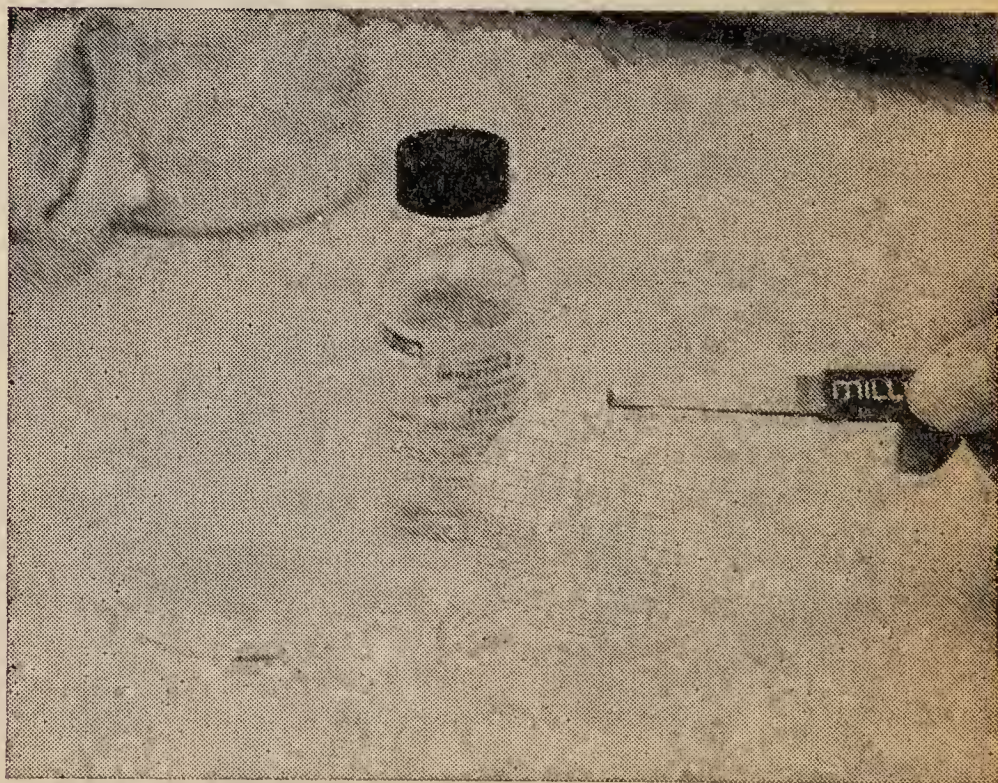


Fig. 1. Filling the pores of the filter with immersion oil will render it transparent.

ticles. Ordinary filter paper, which is essentially a non uniform fibrous material, will trap particles throughout the entire depth of the material. Some particles, particularly individual bacterial cells will find their way through the maze of fibrous material and emerge in the so-called 'filtered fluid'.

By contrast, a membrane filter which is a thin plastic disc (about the thickness of fine writing paper) works by 'screening out' particles on its surface. It traps and holds all particles including bacterial cells in a single plane of focus allowing high magnification and identification of the entrapped particles or microorganisms.

Given this unique material, let us explore some of the ways it can be incorporated into an environmental science program. The basic equipment and simple techniques described can be applied across a cross section of investigations at many grade levels depending on the degree of analytical sophistication employed.

Equipment and Techniques

The equipment needed for virtually every membrane filtration investigation is a vacuum filter holder, a vacuum source, a pair of non-serrated forceps, and a membrane filter disc of the appropriate pore size and diameter. The most versatile type of filter holder for environmental investigations is a Sterifil[®] filter holder.* It is a modified Büchner funnel of sorts, is made of autoclavable plastic (Lexan polycarbonate) and will withstand rugged use (or abuse) by students.

A typical series of manipulations might be as follows:

1. Unscrew the funnel portion of the Sterifil and using smooth tipped forceps, place a membrane filter in position. (Fig. 2)
2. Replace the funnel.
3. Attach a vacuum source, such as a hand vacuum assembly.
4. Add a volume of water or other liquid to be filtered to the Sterifil funnel.
5. Apply vacuum and draw the liquid through the membrane.
6. Release the vacuum, carefully remove the filter, holding it with smooth tipped forceps, and proceed to analyze the filter in accordance with the objective of the specific investigation.

Having established how the Millipore membrane filter works, let us now explore a few of the many applications of this technology in

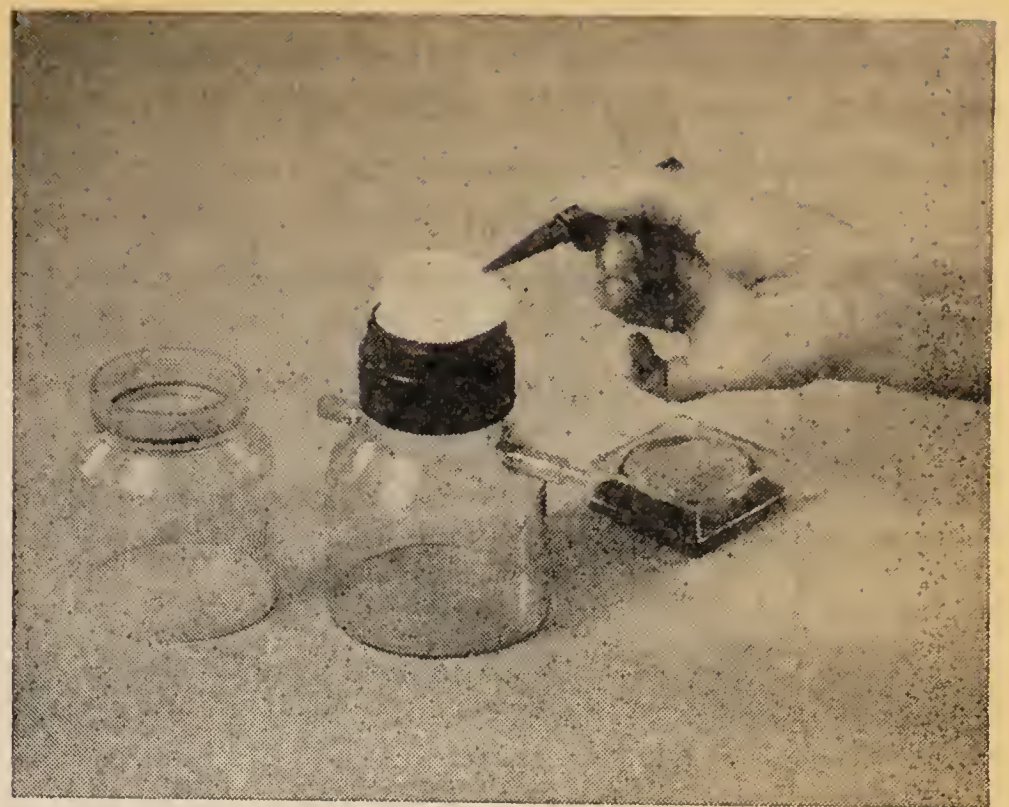


Fig. 2 Using sterilized forceps, center the filter accurately on the Sterifil filter support.

an environmental science program.

1. EXPERIMENTS WITH WATER

A local pond or river can furnish abundant opportunities for ecological investigations including those for protozoans, phytoplankton, and coliform bacteria.

a. Life in a drop of pond water

A classical experiment in beginning biology is that of microscopically observing unicellular life in a drop of pond water. Sometimes, however, the population density of the protozoans is quite low leading a student to get somewhat frustrated while trying to find a 'little critter' to focus in on. However, applying the membrane filter technique, a sample of pond water can be 'concentrated' by drawing a portion of it through the filter; releasing the vacuum will stop the filtration. By this method, a volume of 100 ml pond water can be concentrated ten fold with a corresponding increase in the population density. A drop of this concentrated sample is now 'teeming with unicellular life' and provides the student with some very 'exciting' viewing.

b. Phytoplankton Analysis

The 'number' and 'types' of algae in a pond water sample provide the student investigator with a profile of the water quality. In polluted waters, certain species such as blue-green algae and flagellates become more prevalent while the number of green algae and diatoms tend to diminish. By filtering a sample of pond water the student can collect all algae on to a single microscopic plane on the membrane surface. The filter is then placed on immersion oil and rendered transparent. By this method, even the smallest morphological detail becomes accessible to the microscopic eye and since the filter is imprinted with a network of grid lines, statistical enumeration of the algae density becomes a routine exercise.

c. Coliform Analysis

The single most important biological indicator of bacterial pollution in water is a simple very common class of organisms known as coliform bacteria.

As one microbiologist put it: looking for bacteria in

*Available from Millipore Corporation, Bedford, Massachusetts USA, with subsidiaries in most major countries.

water is like looking for pigs in the dark; it's easier to find the pig that squeals. This, he explains, is the reason sanitarians and other water-pollution analysts first look for the harmless coliform bacteria in water rather than the real troublemakers: disease producing organisms that pose a real threat to human health.

The attribute that makes coliform bacteria so easy to detect is their special ability to break down a complex 'sugar' called lactose to form several simpler substances, one of which will combine with a fuchsin stain (an ingredient in the culture medium) to form an iridescent green coating over the coliform colony. These colorful 'sheen' colonies are easy to distinguish from their less colorful non-coliform counterparts (the pigs that do not squeal).

There are other reasons though for the choice of coliform as the official criterion of the sanitary quality of water. First of all, coliform bacteria usually originate in the intestines of warm blooded animals, including man. Therefore, their presence in water in **unusual** number is cause for concern, since human wastes are the most likely source of organisms pathogenic to man, such as those that cause typhoid fever, dysentery, or cholera. Coliform bacteria are also harder than most pathogenic organisms, thus it is unlikely that the pathogenic species are still surviving if the coliform levels are low. Coliform grow readily at ambient room temperatures so samples can be cultured easily without a laboratory incubator. Ideally, however, coliform grow best at 35°C. (Fig. 3)

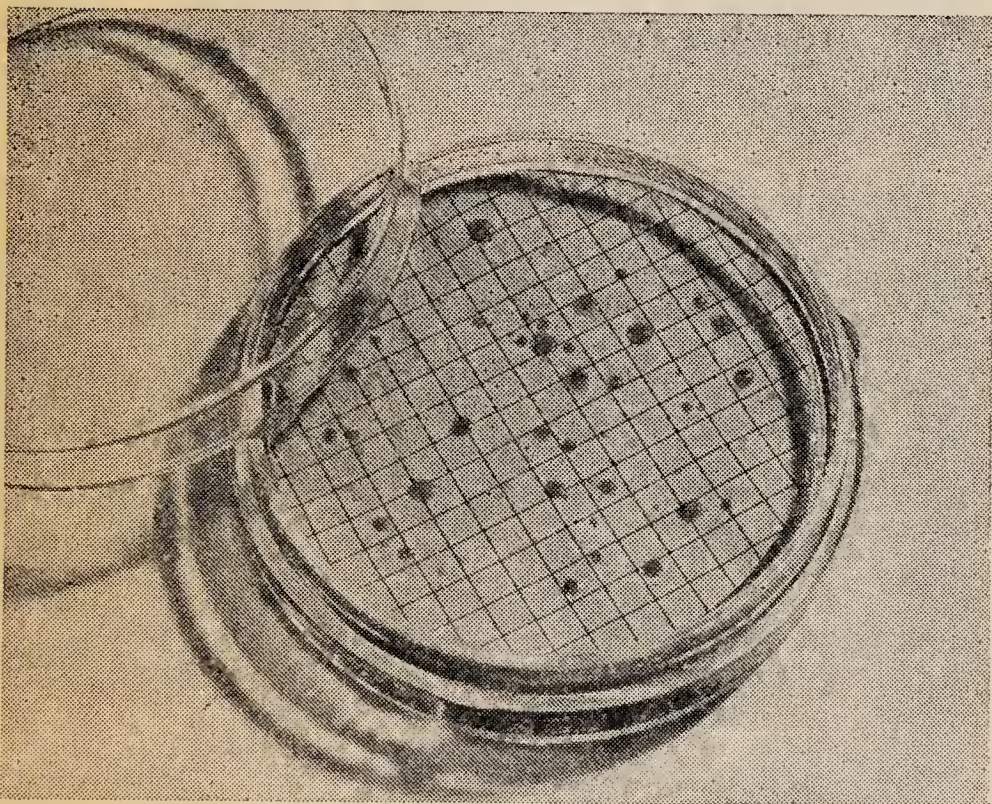


Fig. 3 For raw or untreated water the sample volume should be adjusted to produce no more than 20 to 80 coliform colonies.

The simplest and most widely used test for coliform bacteria consists of filtering a water sample through a sterile bacterial retentive membrane filter. The microscopically small filter pores let the water through leaving the organisms trapped on the filter surface. At this point, the microorganisms are invisible to the naked eye; but when the filter is placed on a paper pad soaked with nutrient Endo medium, the nutrients wick up (capillary action) through the filter pores to keep the microbes fed and multiplying. The nutrient Endo medium contains lactose plus basic fuchsin. The selectivity of the test is achieved in the color reaction that takes place when coliform organisms break down lactose to form an acid aldehyde. The latter metabolic end product reacts with the basic fuchsin to give the 'coliform'

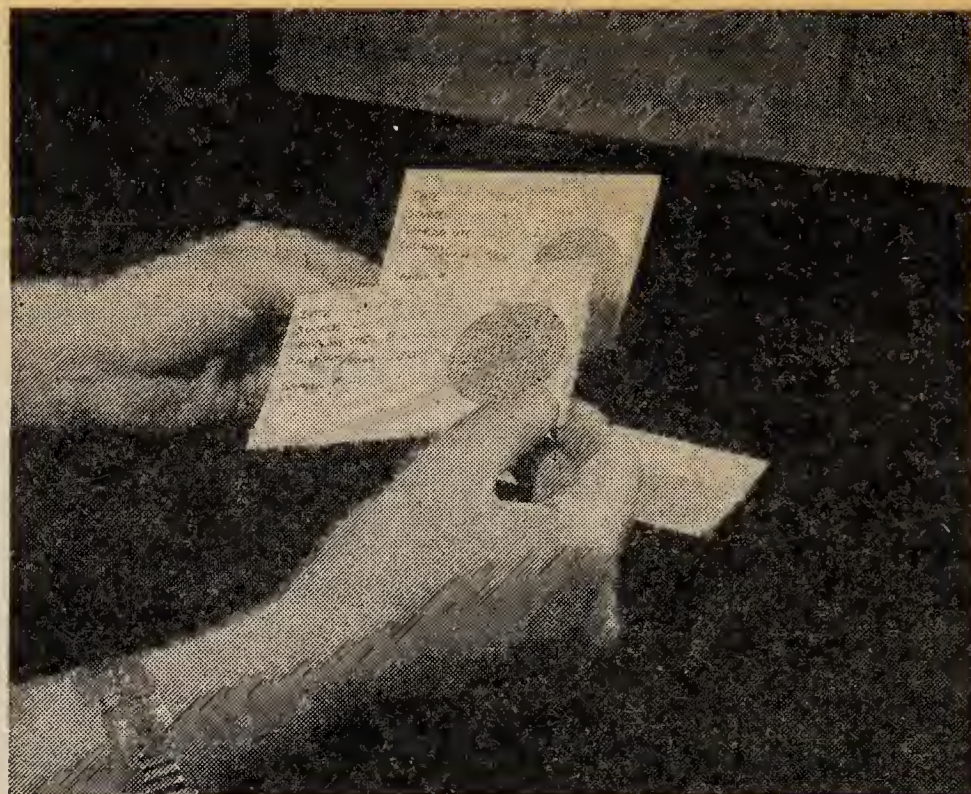


Fig. 4 Covering a sample with transparent contact paper provides the student with a permanent record of the results of a microbiological test.

colonies a characteristic 'green sheen'. Completed cultures can be dried, deactivated, and preserved as permanent records of the experiment (Fig. 4). It is important to stress that in the above experiment, it is highly unlikely that students can culture any pathogens but rather only the **indicator organisms**. Nevertheless, careful laboratory techniques and handling practices should be stressed.

2. EXPERIMENTS WITH AIR

The air we breath is constantly threatened by pollution. Public health officials monitor the air in urban areas for a wide range of pollutants including noxious gases, pollens and various types of particulate matter including smoke and microchemical particulates such



Fig. 5 The Sterifil system provides a vivid demonstration of the solid contamination in cigarette smoke. Since the smoke is trapped quantitatively on the inert filter surface it can be analyzed by visual or chemical methods.

as lead dioxide from auto exhaust emissions. Using membrane filtration techniques, the student can perform many tests similar to those conducted by health officials.

a. Analysis of cigarette smoke

A very vivid demonstration recommended to acquaint the student with the unusual surface retention capabilities of the membrane filter is to draw a volume of smoke through the filter using a hand vacuum pump as shown in Fig. 5. Every particle of smoke drawn into the filter holder will be trapped on the membrane surface staining it a dark brown but leaving the underside of the filter pure and white (indicating surface retention). A series of such tests can be used to compare colorimetrically the amount of trapped tar and nicotine from different volumes of cigarette smoke from the same cigarette or from identical volumes from different brands. Furthermore, test filters can be weighed; or the filters can be dissolved in a few milliliters of acetone, leaving the collected tars and residue in the acetone solvent for more intensive chemical investigation.

b. Analysis of Airborne Particulate Matter

A common parameter of air quality is the level of airborne particulate matter. Here the student attaches the filter holder to a constant vacuum device such as a vacuum pump or vacuum cleaner and draws a measured volume of air through the filter. The filter is then examined microscopically using low angle incident light (i.e. light shining down on to the surface of the filter at an angle of about 15 degrees to the filter surface). Statistical grid lines imprinted on the filter surface aid in counting the number and types of particles observed. For most air samples a minimum sample size of 280 liters of air (10 cu. ft.) is required. A quantitative measurement of the air flow can be achieved by using a limiting orifice or by calibrating the air flow rate through a vacuum cleaner. This is simply done by securely attaching a deflated plastic trash can liner to the exhaust side of a vacuum cleaner and observing the number of seconds it takes to fill up with air once the switch is turned on. Since most trash can liners are rated by the manufacturer as having a capacity of 30 gallons (114 liters) it follows that if it takes 30 seconds for the bag to fill up with air then the flow rate of that particular vacuum cleaner is 1 gallon (3.8 liters) per second.

Having established a 'particle-count' on the membrane filter, the student can then proceed to perform a variety of chemical tests on the collected particulates using classical analytical chemistry techniques.

c. Detecting Pollens and Grains

Hundreds of persons develop allergies each year to various types of pollens. Fortunately, many of these allergies can be diagnosed and controlled. Identification of pollen and other aeroallergens is of prime importance, therefore, in helping the patient avoid areas where a specific pollen count may be high.

Membrane filters are used to collect many types of aeroallergens. By using selective stains, the pollens may be counted and identified directly on the filter surface with the aid of a microscope.

The student collects a measured air sample (as described above), stains the filter, and is able to count the pollens microscopically at 100 to 200 X magnification. The most commonly used stain for pollen and grains is Calberla's solution, which is prepared by mixing, 5ml glycerin, 10ml ethyl alcohol (95%), 15ml H₂O, and 2 or 3 drops of a saturated solution of basic fuchsin. The mixture should be filtered and stored in an amber colored dropper bottle.

3. OTHER ENVIRONMENTAL INVESTIGATIONS

The scope of investigations in environmental science using membrane filters is not limited just to water and air investigations. Consider for example the following:

a. Analysis of Soil Micro-organisms

Every gram of soil contains millions of bacteria, yeast and molds. Using bacteriological dilution techniques, the student draws a suspension of soil organisms through a membrane filter. Then by placing the filter on an appropriate nutrient medium he can selectively grow either yeast, mold or bacteria. By 'picking' a selected colony and transferring it to a second filter, he can prepare a 'pure culture' on which to investigate the effect of biocides, radiation, temperature, etc.

b. Microbiology of Surfaces

A tile floor, desk, or table top may appear to be sparklingly clean but more often than not it's covered with invisible microbes. The student swabs one or two square centimeters of the surface with a sterile wet cotton swab. The cotton swab is then immersed in a volume of sterile water in the Sterifil filter holder and by vigorous stirring the bacteria are dispersed into the fluid. After filtration and incubation, the results are dramatic. Similar experiments can be devised to demonstrate the presence of bacteria on skin.

c. Yeast in Nature

This last experiment to be described is one that is particularly exciting to biology students since it vividly demonstrates the important role of yeasts in the making of wine. The student drops an 'unwashed' grape into a Sterifil funnel, which has been loaded with a membrane filter and which contains a volume of sterile water. A gentle swirling of the filter funnel will wash the yeast off the skin of the grape and into the swirling fluid. The grape is removed, vacuum applied, and after the filtration is completed, the filter is placed on an absorbant pad soaked with a selective yeast nutrient. After incubation at ambient room temperature for 24 to 48 hours, the student can count yeast colonies on the gridded filter surface; and when he opens the petri dish, it smells like freshly risen bread dough. Furthermore, fermentation and gas production can be vividly demonstrated by inoculating a small vial containing grape juice (without preservatives) with one of the yeast colonies and capping the vial with a deflated balloon. As carbon dioxide is produced and liberated, the balloon will inflate.

From the foregoing discussions, it is no doubt abundantly clear to the reader that the **technology** of membrane filtration does, indeed, provide science education at all levels with a simple and new approach to investigating a host of problems. The range of membrane filter experiments in environmental science education is limited only by the resourcefulness and imagination of the student and teacher.

Forming an Ecology Club

John W. Kominski

Science Co-ordinator of Community School,
District 26, Queens County, New York

It is becoming increasingly obvious that more effective programs in environmental education are needed in our schools. The funding and incorporation of such programs into the regular curriculum will take time. Meanwhile the classroom teacher is faced with the immediate task of developing in her students an awareness of environmental concepts, problems and solutions. Shortly after my appointment as a ninth grade teacher of general and earth science I found myself in that very situation.

I discovered that many students were keenly aware of environmental problems. Current events, films, or television specials led to stimulating discussions. Yet, they and I felt that the constraints of the classroom and the regular curriculum allowed us insufficient latitude to explore these challenges. Consequently, students would visit the science room before or after school and the investigations continued. Eventually the idea of an Urban Ecology Club evolved. Here lies one of the keys to the Club's success — it was born of genuine student interest.

Perhaps this overview of the Urban Ecology Club's activities will help other teachers in their efforts to foster Ecology Clubs in their own schools.

From the beginning I tried to shift many of the responsibilities of the Club's operation to the students. I believe that this action was another key to success. Accordingly, an organizing committee of students drafted a simple constitution which outlined the objectives and structure of the Urban Ecology Club of Junior High School 67, City of New York. They formally invited me to serve as faculty advisor and then secured the permission of the

school's principal to meet as an after school, voluntary, extra-curricular group in the science room twice weekly. Membership was open to any student (Grades 7-9) in the school, as long as each turned in a parent permission slip.

The Club's constitution declared that this organization would be involved in learning and action, and the members were anxious to "do something for the environment". I suggested a project that would answer a real need in the community and be simple to carry out successfully. The Club produced a mimeographed directory of some fifty government offices and private groups concerned with environmental problems in our community; air pollution control, sanitation, wildlife, voter registration, and other information useful in promotion of environmental action. These lists were distributed to civic associations, the parents' association, and other community groups. Thank-you notes, compliments, and reorder requests poured in, and the students enjoyed a feeling of true accomplishment.

Membership cards, stationery, banners, T-shirts, and booster buttons were designed by the students bearing the emblem of the Urban Ecology Club. Profits from the sale of buttons served as our only income, as we received no allowance from the school. The T-shirts and buttons also lent a sense of unity of purpose to the group, besides attracting new members. During the years, the Club's membership tended to fluctuate around 40-50 students, the majority of whom were ninth graders.

The students lent support to national and regional causes but the Club's focus was mainly on community issues: the preservation of local salt marshes; the use and misuse of parklands; the need for environmental education in our schools; zoning of open space; anti-litter campaigns; vacant lot clean-ups. It was in these activities that the students achieved their greatest successes. For example, they collaborated with a newly-formed group, the Udall's Cove Preservation Committee, in co-sponsoring a teach-in held at a local church describing the values of our local salt marshes



in Udall's Cove. Similarly, they acted as guides and interpreters at other teach-ins in the threatened wetlands of Alley Pond Park and the woodlands of Cunningham Park.

In their efforts to reach the community the students turned to the media. They invited an English teacher to give them a crash course on the collection of news, and bought a Polaroid camera which was used to provide illustrations for their items. In this way the members could involve themselves in a weekend project and meet the local newspapers' deadlines with releases covering the event.

Upon one occasion the members acquired public service time on television. Their offer to supply viewers with information regarding environmental problems was aired several times in the Greater New York area. In order to handle the large number of telephone replies, which came in day and night for almost a month, the club used a telephone answering service. Here again the students supported their activity with profits from booster button sales.

The students invited other faculty members to club meetings to discuss a variety of topics. A mathematics teacher who often hunts gave his views on the hunter's role in animal population control. The Custodial Engineer described how his staff controlled emissions from the school's incinerator and heating plant. The principal shed new light on New York City's programs aimed at improving living

conditions in some of our dis-advantaged communities. In each instance, the students invited the guest and followed up with a thank-you note; the faculty advisor suggested program topics and individuals or agencies that might be invited to speak.

The highlight activities for many of the members were trips throughout the New York City area. Each one added a new dimension to the term environment. We visited beaches, marshes, woodlands, vacant lots, construction sites, museums, a sanitary landfill, a treatment plant, a reconstructed 19th-century seaport, the Fulton Fish Market. On these trips the advisors urged the students to think about and discuss ways in which these various habitats and human activities were interrelated. Through this kaleidoscopic view of the City, our environment, we began to understand how complicated our ecosystem is. We also began to realize that a scientific view of the urban environment was not enough. Solutions to problems often draw on the skills of experts from a variety of disciplines — economics, politics, architecture, statistics, and communication media.

We also discovered that not all problems had visible solutions. Several 'good' ideas led us into a dead end. For example, the students decided that it would be wise to urge households in their community to refrain from using high-phosphate detergents and thereby reduce the threat of algae growth in local



waters. This decision was based on the latest scientific findings available at that time.

The students wrote to several laundry product companies which produced soap powders and low- or no-phosphate detergents. As a result, the club received several cases of samples. Armed with these free products and leaflets explaining the problem of eutrophication and the relative phosphate levels of popular detergents, the boys and girls went door to door and traded a box of their 'safe' laundry product for the householders' high-phosphate detergent.

After accumulating almost 700 pounds of high-phosphate detergents, we reached our dead end. What does one do with nearly half a ton of laundry powder! We reasoned that simply to allow the sanitation department to carry off our collection would be self-defeating. The powders would be buried in landfill and eventually leach out into the surrounding wetlands and waterways.

Only after many calls to our contacts in local universities and government offices were we offered what seemed like a reasonable solution. We were told to transport the detergents to a disposal facility in New Jersey. There, we were assured, the powders could be safely destroyed. Out of desperation we complied with the suggestion, but not a single student was completely convinced that we had acted wisely, as the attendant had been very vague when questioned about the fate of our hand-delivered cargo.

Perhaps the most valuable outcome of the detergent escapade was our new awareness of the need for thorough planning before embarking on a service project. As a result, the Urban Ecology Club felt that local volunteer recycling centers were dead-end projects. Although well intentioned, they were doomed to frustration and gradual extinction. The students felt that it was far more valuable to work toward the removal of disposable containers from the marketplace rather than finding ways to recycle no-return bottles and cans and deal with the problem of non-biodegradable containers.

As the Club's reputation for community service grew we were invited to speak at other schools and civic groups on problems facing the local environment. This gave students an opportunity to meet the individuals and groups who represented the power and opinions of the community. They observed how decisions were made that affected their neighborhood; how individuals handled positions of responsibility and public trust; and, once again, how complicated the solution to an environmental problem often is.

As a result of their activities the students shared many experiences with the adults of the community and mutual respect grew between the generations. Parents and teachers were often invited to participate in projects. For example, through the joint efforts of a variety of groups enough money was raised to rescue two extraordinarily beautiful Japanese red maple trees from the Highway Department's bulldozers. They were transplanted in the Queens Botanical Garden.

The Club members also co-operated with students younger than themselves in our local elementary schools. Here they served as advisors to newly developing ecology clubs in the primary grades. In addition, Urban Ecology Club members prepared assembly programs and classroom activities for their young friends. Working together with the classroom teacher the club would bring pets, collections of local organisms, flannel-board ecology stories, and other environmental activities to enthusiastic audiences.

Many students reported that the Urban Ecology Club provided their most exciting and



satisfying educational experiences. They faced problems, collected information and formulated possible solutions. In short, the Club offered a lively approach to environmental education. Moreover, after a multitude of meetings, field trips, and adventures shared together, we enjoyed a unique **esprit de corps** and realized that the success of our organization was the sum of our individual efforts and dedication. We learned to work together and

certainly had fun in and out of the school building. Students, teachers, parents and administrators shared experiences, learned a little more about our changing environment, and a great deal about each other. But, as one youngster in the Club observed while testifying before a New York State commission investigating the status of conservation education in our schools, "It's a shame we have to wait until after school to do such great stuff!"

An Interdisciplinary Team Approach in Environmental Education

Nathan S. Washton, Queens College, City University of New York

No specialism by itself can solve environmental problems without considering relationships with other fields of activity. The mere prohibition of the use of a certain pesticide, for example, without thought of alternative controls can ruin farmers and cause great economic stress to the consumer. Thus, in recent years, as it is recognized that there is no one answer to environmental problems specialists in science, law, economics, sociology, psychology, and education have worked together in the attempt to solve them.

As a result of bringing together various disciplines in environmental education, my colleagues and I decided to use the team approach in running a graduate course for secondary school teachers of science and social studies. A lawyer-social studies professor, a historian, a physicist, and a science education (bio-chemical) professor made up the team of four who organized and taught on the course 'Environmental Education and the Secondary School Curriculum'. With the exception of the physicist, three faculty members were present during each of the 15 three-hour-weekly sessions.

Although one staff member was responsible

for the topic during a class meeting, the other members would join in the discussion. Students would ask questions of the professor in charge of the particular topic as well as the other faculty who contributed to the discussion. Since the team of faculty were very friendly and respected each other very highly, there was an easy flow of discussion and question-answer response. The students enjoyed the ease with which the different specialists joined in controversial discussions. Everyone felt secure in questioning statements made by faculty and students.

Before the course was organized, the faculty team would meet for one or two hours a week for several months. During this period, materials were selected and organized for the course. Bibliographies were made available for faculty and students. A special file cabinet was brought to the class and students were encouraged to read extra, up-to-date materials pertaining to the topic under discussion. The faculty team had a coffee meeting each week for one hour to plan the work for the following week and to assess the work done previously. From time to time, modifications were made in the program to meet the needs of the students.

Course activities included lectures, discussions, use of audio-visual aids, papers and oral presentations by students who related their research to the teaching of a given unit on a given grade level. Students were asked to meet with teachers in the school to determine how a given unit in environmental education could be related to other subject areas. For example, the science teacher would consult social studies teachers to obtain suggestions on how the unit could reflect on two or more subject matter areas. One social studies teacher emphasized the economic impact on a community where a manufacturing plant was forced out of business. This industry would poison the lake region but when it was forced out of business, hundreds of people were unemployed. Various alternatives were discussed and no simple conclusion could be reached. However, a better understanding of many factors and the role they played in solving a community problem was developed.

The content of the course included the following activities:

1. Write a detailed resource unit in environmental education that can be taught by teachers on a given grade level and present a copy to each class member.
2. Analyze causes and remedies of air, water, and soil pollution with their implications in economic, social, and political affairs.
3. Present brief talks, to be followed by discussion on population problems, conservation of energy and natural resources with economic and political implications, recycling and conservation, the use of the camera in developing an awareness of a polluted environment.
4. Explain major concepts in ionizing radiation, control of radiation wastes, pesticides in relation to the farmer and the consumer, biological control of organisms, environment and the law, environment and economics, energy in a changing environment (use, abuse, and conservation), environmental pol-

lution and its impact on the health of individuals and the community.

5. Indicate how they expect to change the pupil attitudes with respect to conservation and environmental education. Ridker* in discussing population and pollution in the United States warns us that tremendous changes in attitudes and behaviour as part of our American way of life are vital if we are to minimize some of the evil affects of environmental pollution.

The major topics in the course included: the historical development of environmental pollution problems from ancient civilization through the twentieth century; population problems and the impact on resources (energy, man, food, land, water, and minerals); degradation of the environment (air, water, and soil pollution and fossil versus nuclear fuels); environment and society (the impact on economics and law).

There are at least three objectives of environmental education:

1. To provide children and adults with the knowledge, skills, and attitudes to cause changes in individual behavior that will improve the conditions of our environment.
2. To make available the appropriate educational experiences at all levels and to recruit and train various kinds of technicians needed for the improvement of our environment.
3. To offer the general public the objectives, scientific, and technological data which would be of great help in enabling citizens to secure the legislation needed.

Let us examine these objectives. If we are to educate children and adults and expect them to modify their behavior, then we must also change our educative process. We see too many examples such as sermons or lectures or 'chalk-talk' teaching about smoking, drugs,

*Ronald G. Ridker, Population and Pollution in the United States, 'Science' 176, 1090 (1972).



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and littering with no change in behavior. Far too many people still smoke, use drugs, litter, and show no concern for themselves and their fellow human beings. Knowledge alone is not enough. How do we change attitudes to induce behavioral changes?

We need to develop environmental learning kits that contain the following: (1) informative posters, (2) charts with important data, (3) daily evaluation sheets that list what pupils can do to protect and improve the environment, (4) daily involvement records of pupils performing individual and community services, (5) a roster of people and agencies to recruit personnel to improve the environment, (6) a series of experiments to demonstrate cause and effect of various pollutants, and (7) provision for pupil reports of their findings about pollution to many community groups. Students should involve not only other students in the schools but also adults in the community. Industrial leaders, scientists, government officials, legislators, psychologists, sociologists, and economists should be involved in community action programs to make our environment a healthier and better place in which to live.

Environmental learning kits together with intelligent activities can serve as an initial phase toward the changing of attitudes and behavior. Some experimental kits on nutrition were used in elementary schools and results indicated that it was possible with these action oriented kits to change children's behavior in food habits and nutrition. Periodically, perhaps an entire month should be designated for emphasizing intelligent citizen action for a better and healthier environment.

In this educational process for intelligent citizen action and responsibility, it is essential that naive solutions be avoided. To say that automotive engines should be abolished to reduce emission and pollution is a most unrealistic approach. The demand for severe structural modifications in auto engines also needs to be examined very carefully in terms of the impact on the consumer, the environment, industry, and employment. Everyone agrees that good health is of paramount im-

portance, but there is no guarantee that elimination of the auto engine will solve problems of air pollution.

Pollutants such as carbon monoxide are still formed as a result of industrial and garbage wastes from incinerators and burning fuel for heating purposes. Recycling can help with some types of garbage but wastes will continue to remain as long as there are people on this planet. Experiments show that acidic soils containing much organic matter serve as effective natural sinks to receive carbon monoxide from the atmosphere. Yet, little study is made of changing the surface from soil to concrete as building construction continues. Urbanization, city planning, architectural design are a few of the neglected factors.

Air pollution is related to disease. Lung cancer, symptoms of angina, bronchitis, emphysema grow in numbers as a result of an increase in carbon monoxide, carbon dioxide and other pollutants. Pollutants multiply in the atmosphere in more densely populated areas.

To examine the issues and variables that affect pollution requires acceptance of the fact that there will be various degrees of it. Man must accept within specific limits the concept of a safety level for various pollutants and determine what they are under various conditions. In recent years, both the federal and local legislative bodies established criteria for good quality or acceptable standards for air. The same is being considered for water in many communities. Thus, the teaching in science and social studies about environmental pollutants and how they cause illness is only a part of the total problem. If pupils deduce that we must return to the horse-and-buggy days or that technology can only bring disaster, the instructional program would be doing a great injustice. Interdisciplinary studies that relate the economic, legislative, and sociological aspects of pollution to health and education are essential if our students are to understand the issues and participate as intelligent citizens toward the betterment of our environment.

The Development of a Course in Human Ecology Coordinated with Community Action

Barbara Johnson, New York City Community College

The Human Ecology course at the New York City Community College got its start during Earth Day 1970. The Biological Sciences Department at the College organized an extensive community program to celebrate that landmark day and, as a follow-up, the Chairman of the Division of Science, Professor August Tuosto, suggested that a committee be organized to develop an environment course. I chaired the committee which included faculty members from the Social Science and Health Education Departments and students from the Liberal Arts and Science Curricula. We decided on an outline for a 6-hour-per-week laboratory course which was to be biologically oriented and conceived as a citizen education course. The outline proposed was approved by the Faculty Council Curriculum Committee two years later.

Development During the 1972-73 School Year

Between April 1970 and June 1972, many changes and much development had occurred in the environmental movement: the United States President had created the Environmental Protection Agency and had shifted many functions of other agencies into the EPA; environmental impact statements were being developed; standards were being set to implement the Clean Air Act; states were beginning to develop implementation plans; New York City was bringing down its sulfur dioxide levels by means of Local Law 49. I had been following developments in the environmental field and so I was not caught completely off guard when I was assigned to conduct the course.

The syllabus we had developed in 1970 needed revision. It seemed most sensible to construct the course upon discussions of health standards and ecological standards. I visited many organizations, including Citizens for Clean Air, Scientists' Institute for Public Information, and New York City's Department of Air Resources. I found that standards were set for six air pollutants and criterion documents, which summarized health and ecological findings of each, had been written. The Department of Air Resources had a monitoring network, and anyone could go to their headquarters and pick up a copy of the data they collected. I developed lab exercises on the anatomy and physiology of the breathing system and discussed the known health effects of air pollutants, together with

their sources, chemistry, and ecological fate.

The Natural Resources Defense Council had pressed the United States Environmental Protection Agency to promulgate standards for lead and I integrated part of their extensive statement into the course. The Department of Air Resources had done asbestos studies around the World Trade Center and at toll booths. It had also contracted for studies of indoor-outdoor carbon monoxide levels. I used data from those studies in the air pollution unit of the course. There is no question that, in comparison to other aspects of environmental pollution control, the national efforts to abate air pollution are far in advance of efforts to cope with other kinds of pollution.

In the fall of 1972 I took the Smokewatchers Training Course sponsored jointly by the Federal EPA and the State of New Jersey. I attended the Federal Environmental Information Symposium in Cincinnati, spoke with many environmentalists from all areas in the nation, and found my intuition about the direction of the course to be confirmed.

The first time my course was offered, the unit on solid waste was presented first, but this turned some students off because they didn't want to talk about garbage, rats, and recycling in a college course. A New York City Rodent Control officer spoke to the class and that helped to develop the health aspects. The subsequent units dealt with air pollution, water pollution, pesticides, radia-

tion, food supply, and population growth. We covered the election and the New York State Environmental Bond. Students reported on the attitudes of their local candidates toward environmental issues. One candidate I interviewed, Michael Pesce, was active in efforts to clean up a local open sewer, called the Gowanus Canal. In the tape, he said he made a movie on the Canal. A student in the class made an appointment to see him and invited him to come to speak at the school. As a result of his visit, the class and I became curious to find out if the Canal presented a health hazard to the community. Together with several other colleagues, we took water samples and found bacteria which cause typhoid fever, cholera, dysentery, tuberculosis, and other diseases. It was deeply satisfying to us to be able to contribute the data that is helping to underscore the need to have a sewage treatment plant built for this presently unsewered area of Brooklyn. We gained wide publicity in the New York City press and on television. Professor Holker and our colleagues have continued this work. We are presently sampling Jamaica Bay water. During the spring 1973 semester we developed a library exhibit on the course content and produced a 16mm color motion picture on the Gowanus Canal work which was shown at the exhibit. Also, we began to revise and develop the laboratory part of the course during this second semester. We taught it together.

Development During the 1973-74 School Year

By the end of the first year we were working from 20 file drawers' worth of published information. We had joined and worked with local community organizations and with city-wide and county-wide environmental organizations. Professor Holker began to speak at microbiology meetings to interest her colleagues in environmental microbiology.

For a person trying to understand the environmental movement in New York City, there is no better learning experience than that of preparing testimony for public hearings. The hearings were on various subjects and before various public bodies: the Madison Avenue Mall before the Board of Estimate; the New York State Environmental Plan before the

State Department of Environmental Conservation; the revision of New York State Water Classes and Standards before the State Department of Environmental Coalition; the tolls on East River bridges before the Brooklyn Environmental Coalition; offshore oil drilling before the United States Council on Environmental Quality; the New York State Implementation Plan for Transportation Controls for the Clean Air Act before federal, state, and city officials. The knowledge gained from listening to other environmentalists, businessmen, bureaucrats, and scientists; from studying federal and state law; and from preparing my own testimony, was invaluable. I am a member of the Coalition for Clean Air and we have a lawsuit filed against the proposed Convention Center on grounds of adding additional auto-related pollutants to an already heavily polluted section of Manhattan.

We entered the next school year with a revised lab manual which enlarged our work on water analysis, air pollutants, and ultra violet irradiation of **Drosophila**. As new findings are published, we will try to incorporate some aspect of them into the lab. For example, we are looking into culturing organisms that can produce glucose from cellulose since glucose is digestible by humans and usable as a food while cellulose is not.

In attempting to keep up with events in all aspects of the environmental movement, I read 'Environment', 'Science and Public Affairs', 'Scientific American', 'Science', 'Bio Science', and newsletters of the Audubon Society, Sierra Club, Conservation Foundation, Environmental Defense Fund, Environmental Action Coalition, Manufacturing Chemists' Association, among others, and I am on the mailing list of the Army Corps of Engineers to receive their permit applications announcements and on the mailing list of the Federal EPAs National Pollution Discharge Elimination System draft permit recipients. I keep a running summary of environmental events reported in 'The New York Times' and 'The Village Voice', among other papers. This I find invaluable. I have acquired a library of over 200 recently published environmental books.

One challenging aspect of running the course is to try to juggle the pieces into their best-fitting places for presentation to my particular group of students. From the beginning, I felt a strong responsibility and excitement because of the exchange I was to experience with my students. The stimulus they gave me to develop a balanced and meaningful discussion three times a week was fruitful. I have found that the best way for me to structure a lesson is in terms of four or five questions and answers. With this framework, students can grasp the material and are able to integrate additional information of secondary importance. The problem is to decide what is of primary importance and what is of secondary importance. To what depth should I go in discussing the air quality data of New York City? How much should I bring in the politics of pollution? How far should we go in discussing the development of the strip-mining regulation bill? I have decided to discuss the kinds of coal mining and coal transformation within the context of energy needs, mention the demands made on water supply, the magnitude of stripped, strippable, and reclaimed land, and mention that such a bill is being worked on and leave my file of strip-mining information for anyone to read if they want to do further work. In discussing mass transit, I give the relative efficiencies of different modes of transportation. The SST comes up on this list and I spend about ten minutes on the description of the effects of the SST and our government's effort to subsidize its development in this country. Although the defeat of this effort was considered a landmark victory for the environmental movement, I didn't feel that it warranted more than a few minutes' consideration in this course.

A major reorientation of my thinking that brought me full cycle occurred this spring. From the outset I was aware of the force that the 2 percent growth rate of the world's population exerted on every environmental problem. In the summer of 1970 I was on the speakers bureau for Zero Population Growth. However, in the initial syllabus, the population dilemma was not a thread sewn throughout the course. This spring it was. It had to be because of a number of developments: ob-

viously the energy demand-supply relationship, oil prices, the fertilizer shortage, the sub-Saharan and Southeast Asian food shortages, our having planted on land formerly in the land bank, our food prices reflecting world demand and, as the Chinese delegate said in the United Nations General Assembly meeting this week, the "great disorder under heaven", I decided to make the population growth rate one of the major themes of the course.

The Future

In each of the four semesters we have run the course we have had a maximum of 25 people. We don't have a follow-up second semester course, nor have we yet attempted to develop an environmental curriculum in this two-year college. Perhaps that would be the way to go from here: to select a pattern of courses for the Liberal Arts student who is transferring to a four-year college. The pattern would probably include American Government, State and Local Government, World Regional Geography, Economic Geography, Economics, Sociology, General Biology, Anatomy and Physiology, Microbiology, Statistics, Chemistry, and Physics.

Whatever else is done, however, we are trying to improve the course by sharpening the issues so that they are clearly defined and readily understood by the citizen-student. The more I learn about government the more I see how urgently courses in environmental problems are needed. I heard Ralph Nader speak this week and was amazed to learn that fewer than 500 people in this country spend more than 50 hours a year keeping track of and trying to influence what their elected representatives do for them in return for approximately 25 percent of their income. I think that the strength of this country is in the common sense and fairness of its citizens. Perhaps the course can make some small contribution not only to the country's strength but also to its ecological health.

Natural and Man-made Communities:

A New Approach to Teacher Training in Environmental Education

Joan Rosner, Consultant in Environmental Education, Community School District 30, New York City

and

Hy Rosner, President, Community School Board 25, New York City

In the summer of 1965, we spent two consecutive weeks in highly rewarding group experiences; the first, at a teacher training session at one of the National Audubon Society's Ecology Camps; the second, at a Family Camp conducted by the American Friends Service Committee. We were impressed by the potential for combining the highlights of both programs, and establishing a Teacher Training Workshop/Family Ecology Camp — thereby achieving the 'best of both worlds'.

Rationale

There were several facets in the philosophy and rationale underlying the design of our Workshops. Basic was that a course in ecology and communities should be conducted in the field, and should be a living experience. Involving teachers in such a program means taking them away from their homes for several days. We felt that such a course could be combined effectively with a vacation experience for teachers and their families. People usually learn best when they are happy and relaxed, when their minds are at ease.

Another aspect of our workshop program is that, in order to be repeatable, it should be financially self-supporting. Members of staff, drawn from college and high school faculties, as well as from the neighbourhood, are paid modestly for their contributions. Costs for the participants are kept to the minimum and usually regarded as an inexpensive form of family vacation and as a way of earning Board of Education in-service, or graduate school, credit.

A third fundamental notion on which our planning was based is that concepts of biological and human ecology can be learned equally well in urban or rural settings, and can then be transferred to other environments. The basic principles of succession, diversity, adaptation, interrelationship, and interdependence apply equally well in a mountain forest, or in

the woodlands of a city park, in a pastoral meadow, in a city school yard, or a vacant lot. Locating our Workshop in a vacation setting adds to our participants' comfort and enjoyment. It does not detract from the course's relevance to the environment in which these teachers work during the year.

One final aspect of the original rationale has repeatedly been proven correct during the past seven years. We felt that the Workshops should be directed at concentrations of teachers and supervisors from a school district. We believed this increased the potential for carry-over into the classroom. An isolated teacher who has a stimulating summer experience can have difficulty in conveying its impact to her uninitiated colleagues. With this in mind, the first Workshop was conducted in 1968 for fifty teachers and supervisors, as well as their families, from New York City's School District 30 in Queens.

The experimental program worked extremely well. It was repeated the following year for District 30, and another session was added for School District 25. Here, the direct involvement of the President of the School Board as co-director of the program, and of the Community Superintendent, who participated with his family, helped pave the way for substantial classroom, school, and district follow-up during the ensuing school year. Since 1969, one session has been conducted every summer for each of the two pioneer districts. Many

teachers from other parts of the city also have been welcome participants.

Getting the Most Out of Twenty-Four Hours

The parameters of environmental education have broadened and deepened significantly in the seven years of the Workshop's existence. Our curriculum modifications have kept up with, or have anticipated, current trends in the field, but the goals and organizational pattern of the course remained relatively unchanged. We have always felt that learning from real life, rather than sitting in a classroom, is as essential an aspect of teacher training as it is of the education of children. At the summer Workshops, all parts of the programs, from the most overt to the most subtle, become living experiences. Pond food webs, woodland plant succession, diversity in a meadow are all observed directly. Human interactions and interdependencies are learned through shared responsibilities in a family-style dining room, and through closely inter-related activities during a week of intensive community living. Methods for investigating the environmental history and problems of a neighborhood or town are identified by studying a local community.

The curriculum includes total involvement for a total day, minus a few hours for sleep. The daily program is sandwiched between optional bird watching at 7 am and optional sky study at 11 pm. It starts with three hours of field work during the morning; early afternoons are spent investigating human communities or taking trips to neighboring bogs, waterfalls, or forests. Late afternoons are given over to recreation — swimming, volley ball, sunbathing. The post-supper period starts a 'new ball game'. During the early evening, an open classroom atmosphere pervades the campus as small, 'do your own thing' groups settle in for arts and crafts, twilight singing, technique workshops, fossil hunting, or quiet walks. When it gets too dark outside for these activities, the large group reconvenes for a formal evening program of films, lectures, seminars, or environmental games. Snacks, folk- and square-dancing, and campfires round out a full, happy, and productive day. The enthusiasm of staff and participants is

interactive, and leads to a situation in which fatigue is an unaccepted and unrecognized condition. As verbalized by most of the participants, 'We can rest next week'.

The family aspect of the Workshop is its most exciting feature. Spouse and children are integral parts of the group, often becoming more involved (if possible) than the person taking the course. The only time in which children are separated is during the morning field study period. They enjoy the same field experiences as their parents, and are taught by the same instructors. Their sessions, however, are shortened to two hours, and are followed by a pre-lunch swim. During the remainder of the day, children and adults follow their own interests in a totally integrated group atmosphere.

The reaction of the children to the Workshop has been one of the most rewarding parts of the entire experience. Many of them admit quite openly that they accompanied their parents with real misgivings, if not downright resistance. They expected, at best, to be able to tolerate the week. To their surprise, they were excited by the highly motivating subject matter and the hands-on discovery approach our instructional staff uses in all classrooms, indoors or out, with all students, children or adults. Watching our young people has been a dramatic reminder, to all educators present, that environmental education is an excellent 'turn on' agent, and that children, properly motivated and instructed, love to learn.

Putting it all Together

The various components and activities of the Workshop are fascinating. Each has its individual, intrinsic value. But the course would not achieve its full potential if these different factors were not woven together into some cohesive 'master plan' for the session.

The Workshop's fundamental goal is to effect change in the participants, both as professionals and as members of their community.

A key to establishing such a curriculum was discovered during the first summer, and its effectiveness has been reaffirmed each suc-

ceeding year. We try to provide every participant with an enriching and satisfying experience; to keep alive a sense of wonder, and the joy of living in and with the natural world. The awareness that comes from taking a new look at one's surroundings leads quickly to deepened understanding and appreciation, and to a sense of man's role as only one part of the total environment, not its master. In many cases, concern is the next step, followed by action both in the classroom and the community.

More subtle, but parallel, is an intangible metamorphosis which takes place in the human community formed by the participants. Although the human relations aspect of the Workshop seems more accidental and incidental, less planned than the basic curriculum, development of human relations is an important goal, and it plays a major role in making the total experience a memorable one for all involved.

To stimulate and back up the affective and attitudinal changes in teachers taking the course, the curriculum has been planned to include a balanced combination of content, skills, techniques, and resources.

The subject matter of the course of study stems from the conviction that environmental education is multi-disciplinary and interdisciplinary, and that the environment is composed of abiotic, biotic, and cultural components. 'Communities' is a unifying theme, and the communities experienced are not only those in pond, lake, stream, bog, field, forest, but in neighboring town — as well as in the community the participants themselves have established for the five-day period. The concepts of similarity and variety, adaptation, change, succession, niches, interrelationships and interdependence, are explored in each of these communities. Earth history and abiotic factors are seen as the base on which natural and man-made communities are built. And, the interactions among the three factors, abiotic, biotic, and cultural, are identified and studied.

During the past few years, attention has been directed toward the human community and

its interactive role with the natural communities on which it impinges. The Workshop in 1973 focused on the neighboring town of Corning, New York, which had been devastated by the 1972 Hurricane Agnes flood. The area was studied from its geological formation by Ice Age glaciers to its current state of developments and organization. Local experts and average citizens were interviewed for opinions about the causes of the disaster and plans to avoid its repetition. We conducted these investigations for the purpose of understanding Corning's environmental problems and to establish a basis for conducting classroom and community studies back in New York City.

Re-entry

Having mastered these concepts, our students reach the end of the session eager to re-enter their home and professional communities and to share their insights and missionary concerns with classes, colleagues, and friends. They want to know how they can communicate and build upon the exciting glow of this experience when they get back to the sidewalks of New York. Our final evening program is structured to meet this need to implement this newly-developed potential for responsible social action.

Each year, as a starter, the group decides upon a significant environmental issue on which to focus during the fall term. One year, hundreds of Workshop 'alumni' conducted a 'teach-in' to pressure for the preservation of the world-famous Jamaica Bay Wildlife Refuge, endangered at that time by threatened expansion of Kennedy International Airport. Two years ago, concern for vandalized and neglected New York City parks led to the formation of an organization, ESP Educators Serve Parks, which works in cooperation with New York City Park Department to preserve and restore these much-needed green and open urban spaces. One of ESP's most dramatic achievements was the establishment of an environmental education center in a Queens park and the assignment of a Park Warden, first in New York City, to this center.

To meet the clamor for 'refresher courses',

Saturday reunions are scheduled several times a year in city parks and other open spaces. For five years, spring weekend reunions were conducted to reinforce learnings and to satisfy a desire shared by most of the alumni to meet and discuss classroom accomplishments and problems. For, after all, the classroom is what the Workshop is all about.

The most spectacular classroom outgrowths of the course were two school camping experiences attributable to the initiative and resourcefulness of two teachers, both Workshop alumni. School camping, an established activity in many school systems, had never been tried in District 25. The pioneering determination of these two teachers and the success of their camping experiences have resulted in an all-district pilot school camping program planned for the spring of 1975. We

chalked this up as another victory for the Workshop!

Several graduates started Ecology clubs in their schools. One junior high school club won a Presidential award for its community efforts. The same club presented testimony at Hearings to prevent wetland encroachment and spent several days of hard work on a reforestation project in a city park.

Environmental learnings are woven into all subject areas in many classes where teachers, awakened to biological and human ecology, have helped their students understand that the web of life is all-embracing, and that each man is inextricably linked to, and dependent upon, the natural world, the human beings around him, and the nations which share, with him, Planet Earth.

Socio-Economic Aspects of Education for Survival: Excerpts from the Publications of Emile Benoit

From A Survivalist Manifesto, 'Transaction', VII, No. 3, March/April 1974, pp. 14-25. Published by Rutgers, State University, New Brunswick, N.J. 08903.

Our earth, we now realize, does not and can not supply us with an unlimited amount of usable energy, raw materials, foodstuffs, safe dumping grounds for our waste products — or even standing room. It is not an inexhaustible cornucopia. It is much more like an interplanetary vehicle, where resources must be carefully conserved, waste products must be minimized and recycled, and where the number of passengers must be carefully limited to those that can be taken aboard without overcrowding.

This is a radically new way of thinking about the earth and involves as profound a change as did the Copernican astronomy. Our world, it now appears, is not only not at the center of the universe, but can not even provide a durable habitat for man — at least not without the positive restraint and cooperation of its inhabitants.

The world's population is now approaching 4 billion people (about twice as many as in my youth) and there are nearly **80 million** more to feed, clothe and house every year — a number equal to two-thirds the combined population of Germany and Britain. Most of

them are avid for a rapid rise in their standard of living. An observer of American life once defined an ideal income as '25% more than one has'. With the impact of the mass media, this attitude is now becoming worldwide. We have, in effect, a revolution of rising expectation, superimposed on a population explosion, in a world of fixed dimensions and limited productive capacity. Therein lies the problem.

Simon Kuznets recently calculated that the private enterprise economies of the developed countries have maintained an average growth of total output since the late eighteenth century which is some forty to fifty times faster than growth rates previously. The gospel of economic development is now inspiring similar or even more ambitious goals in the less developed countries of Asia, Africa and Latin America. But it does not appear that spaceship earth could now safely deliver even a US 'poverty standard' of living to the present world population — let alone to the 6 to 7 billion likely to be here at the end of the century. Indeed, the evidence . . . suggests that if the world production and consumption of the present type keeps rising even at the present pace, we risk a breakdown of world civilization, and

the destruction of a large part or all of the world's population, within the lifetime of our grandchildren — or their grandchildren.

A Policy of Selective Growth

The crucial question is what changes are really required to avoid these dangers. Some have concluded that we will need to stop all growth and freeze average per capita incomes more or less at present levels. If we stopped immediately, this would involve keeping world per capita GNP at around \$1,000 a year — a level something like that of Venezuela, or roughly one-fifth that of the United States or Germany. Unless there were an enormous redistribution of income internationally which is neither economically or politically feasible) this would mean that the poor countries would have to stay poor indefinitely.

Fortunately, nothing like this is really required. What is needed instead is selective growth. We can look forward to a continued rise in per capita income and real welfare in all countries if there is a shift: (1) from goods production to services and leisure; (2) from status-displaying goods to goods yielding mainly intrinsic satisfactions; (3) from resource-wasteful and polluting goods to resource-conserving and pollution-combatting goods; (4) from population growth to population decline; (5) from restraining to encouraging expenditures on graduate education and research and development while reallocating such expenditures to give new emphasis to environmental problems.

The advantage of services over goods is that they absorb little or no scarce raw materials and create little or no pollution. Most services, of course, have to be provided by some physical mechanism, and do require the production of some complementary goods: hospitals, offices and medical equipment for health services; classrooms, offices and laboratories for education and research; and so forth. But the relative strain on the environment over the long run is far lower than from the production and consumption of goods which not only require the construction of facilities and equipment but which use such facilities and equipment for the further transformation of raw materials into products which will be used up and discarded.

Few people realize how important a part of our income services have already become in the richer countries: they comprised about 52 percent of the US GNP in 1971 and 1972. With rising incomes, countries naturally spend more of their incomes on services. It is expenditure on education, research, health, travel, entertainment, advice, public administration, etc., that is characteristic of the highest living standards. An effort to raise still further the share of such services in the national income might make a major contribution to welfare, because people may now be spending relatively more on goods and less on services than is in their own best interest. There are two interconnected reasons for thinking so: the influence of manipulatory advertising, and the 'status symbol' aspect of so much of goods consumption.

Almost no one in the market economies can escape the constant barrage of advertising pushing us to want more and newer products, and to become dissatisfied with and to discard what we already have. While such advertising is not all-powerful, it is unlikely that billions of dollars would be spent on it if it were not effective in modifying consumption patterns. Now almost all of this advertising is pushing goods not services. Governments do not sell their services and thus hardly need to advertise. The professions are generally restrained by custom from advertising. And even most non-professional services sold for gain utilize only simple in-

formational-type advertising like classified ads and announcements. Thus the main impact of advertising is to distort consumption in favor of goods rather than services.

The other reason why goods consumption often contributes relatively less to welfare than would services, is that a considerable part of the satisfaction the goods render is not intrinsic but as a status symbol. Viewed anthropologically, our society in some ways resembles that of the Kwakiutl Indians of British Columbia, who in their famous Potlatch, burn canoes and blankets to establish or improve their social position. In our case, we buy items that are unnecessary or larger and fancier than we really need, and which have built-in obsolescence and very high operating costs — partly to prove that we can afford to do so and thereby to hold or improve our social status.

We will also need a major shift in R & D priorities, away from those reflecting international rivalries (such as military and space technology) and consumeristic trivia (such as convenience packaging and faster cars) in favor of those promising to contribute to human survival, such as: safe, cheap, effective and convenient contraception, development of relatively non-polluting power sources, biological forms of pest control, and other non-polluting techniques of raising farm productivity, water purification, recycling of various wastes, the measurement and control of various pollutants, etc. Some of our best thinking and planning should also go into the development of ecologically sound patterns of living, such as living close to where one works, arresting the deterioration of valuable social capital such as our railroads and our central cities, and encouraging the production of simple inexpensive 'utility models' of consumer goods, with great durability, low operating costs, and ease of maintenance.

Governments of the present type are too dominated by short run objectives like remaining in office, protecting national interests in international power conflicts, and settling conflicts of interest between rival groups, to do much to bring about the profound social transformation that is now required. They may articulate noble principles, but are simply unable to give environmental reforms the effective priority they require. In the crunch, when the political costs of sacrificing growth becomes apparent, they will disregard the laws on the books, and will delay implementation of environmental regulations, declare special exceptions on the ground of emergency, disguise and cover-up the real dangers involved, and in one way or another evade the issue. Small cosmetic and relatively inexpensive improvements will, of course, continue to occur, but the basic challenge will not be confronted until the climate of opinion has been drastically changed and there is a political willingness to change our life style to whatever extent necessary to assure human survival.

Such a basic social transformation can be achieved only by a broad and powerful social movement dedicated to the proposition that **assuring human survival is now the main issue**, and must be given an overriding priority over any other objective, whether it be individual or national enrichment, national power, prestige or glory, economic development of poor countries, the reduction of inequalities, the righting of particular injustices, the triumph of this or that ideology, or whatever. The rationale is obvious — and compelling: if we survive, we can still pursue these other objectives; if not, why bother? No matter how bitter our partisan struggles, we must join hands to preserve our common habitat, or all our victories will be empty ones.

From 'Development Through Restraints on Growth', paper presented, NY Chapter of the Society for International Growth and Development, April 1974. To appear in 'Focus', published by the American Geographical Society.

At first sight, the above title appears flagrantly paradoxical. In a world where, according to the World Bank, 800 million people are living in what it calls 'absolute poverty' — on the equivalent of 30c a day, under conditions of malnutrition, disease and squalor — it would appear difficult to argue that restraints on material growth might be helpful. Indeed, it seems heartless even to entertain such a notion! But the social scientist, like the natural scientist, must distrust surface appearances, and be willing, if need be, to entertain unconventional and disturbing ideas, in his effort to find out how things really work.

The distinction between total GNP and GNP per capita as

a main index of development turns out to be extremely important — for it may well be that measures which maximize the one do not necessarily maximize the other. Past emphasis on maximum growth of total product (particularly total material product) seems to have had disappointing results with respect to raising average welfare and reducing poverty in most LDCs. Conversely, most economists who have studied the matter now believe that a reduction in the rate of population growth would increase the rate of growth in per capita GNP — even if total GNP increased more slowly. With a slowing down in population growth there might be some switch from consumption to investment, and — even more likely and important — there would be a switch from less productive to more productive types of investment: e.g., from investment in housing and sewerage required simply to maintain a larger population, over to investment in machinery and equipment, education and training required to improve productivity.

Toward an Environmental Ethic

Marion R. Brown

Crises in human beings' relationships with each other and with the bio-physical environment are providing the palpable evidence required to awaken mankind to the need for change. Energy crisis, recognition of limitations to the earth's supply of raw materials, increased awareness of man's place as a part of a complex ecosystem in which man is adapted to live and without which he cannot survive, pollution of the earth's oceans and atmosphere shared by all the earth's inhabitants in a self-contained world, all these manifestations clearly mark the need for changes in ways of living. The forecasts in Rachel Carson's 'Silent Spring',¹ Ward and Dubos' 'Only One Earth',² the reports of the Club of Rome, 'The Limits to Growth',³ are being confirmed. The catastrophic food crisis predicted in the Club's report for the twenty-first century is already with us in the sub-Sahara and east to Lake Chad before the last quarter of the twentieth century. Doubling of human and livestock populations is at present putting more pressure on the ecosystem of the region than it can stand, according to global witness, Lester Brown,⁴ while population is growing at the rate of 80 million per year.

Hence, a new life style is called for! In his World Environment Day message (5 June 1974), United Nations Environment Programme Director, Maurice Strong said:

The transition to society in which the resources of planet earth are used to give its inhabitants access to a life of dignity and plenty without destroying the environment on which this life depends will require a concerted search for new life styles, new patterns of consumption and production and new dimensions of cooperation.

Likewise, Emile Benoit has well expressed this view in his 'Survivalist Manifesto' (see excerpts in this issue), saying that the realization that the earth is not an inexhaustible cornucopia (provided by nature to be used for man's purposes) demands "a radically new way of thinking about the earth and involves as profound a change as did the Copernican astronomy."

Attitudes and Values for a New Life Style

The social binding for a way of life shared by the members of any group or community, local, national, or international, lies in its central core or fundamental values. Shared commitment to living according to certain basic values (perceptions and beliefs of what

is held to be of worth; worth doing, believing in, living for) enables the members to function as a society. All values held by the individuals may not be shared values. But certain values, necessary for basic social interaction for the functioning of the society, must be recognized and accepted by most people as the 'good' or 'right' rule of behaviour by which all members are to live. Although there may be some exceptions, as anthropologists have pointed out, exceptions prove the rule in that no one could be considered an exception unless there was a rule.

An environmental ethic involves concern with environmental values; what shall be positively valued as 'good' or 'right' for human beings to do as they relate to their environment; or negatively valued and rejected. Such values would refer to relations of human beings to each other and to other animals, plant life, earth and its natural resources, air and water. Such values would envisage man as a part of, rather than apart from the environment. Since we know that we live in an interdependent world where prevailing westerlies and ocean currents carry pollution and radiation around the world; and where population pressures, monetary imbalances, inflation, unemployment, and food shortages are world-wide in their manifestations and effects, it is obvious for the welfare of our planetary environment some values must be shared and actively supported by all the world's inhabitants; internationally accepted and enforced in law. However, some values will be appropriate to specific sub-systems, ecosystems peculiar to certain geographic locations and climatic conditions, and such values would be shared appropriately only by persons living in those ecosystems.

Criteria for Choice of Values

One broadly stated criterion for determining what is to be valued as 'right' or 'good', that people generally could agree upon, would be that the consequences of acting in the pursuit of that value would promote optimum beneficial relationships for all elements within the environment. Negative values as to what is 'bad' or 'wrong' would be those that, when acted upon, led to harmful or aesthetically

undesirable consequences for relationships among environmental factors.

Judging what is 'right', beneficial, aesthetically or culturally desirable, and what is 'wrong', harmful, aesthetically or culturally undesirable, is fraught with difficulties for many readily apparent reasons, among them:

— in some areas we don't have sufficient knowledge or evidence to be able to determine what is to be positively or negatively valued;

— in some cases there will be value conflicts; for example, value for preservation of a custom which is contrary to the economic advancement of the society;

— assessment of values is a continuous and dynamic process involving constant re-evaluation in relation to new knowledge, changes in the environment, and many other variables.

Why Raise the Difficult Subject of an Environmental Ethic, Values, and Attitudes

Study, discussion, broad communication on the subject of environmental ethics and values, and conscious selection of values in relation to environmental consequences of action taken in pursuit of these values seems preferable to leaving the judgment of what is to be 'right' or 'wrong' to the haphazard push and pull of whatever vested interests happen to be activated to defend values at a particular time and place. Moreover, if we are to change our customary ways of living now and prepare for a dynamic on-going process of change in values according to feedback from the monitoring of environmental consequences, of actions in pursuit of these values, we will need to understand what we are doing.

What we are able to do will expand with effort, experience, and new knowledge and each step will prepare the way for the next. Unconscious resistance to change and fondness for old accustomed ways may be overcome by anticipation of the fresh and new, and escape from the drawbacks of the old. Let us prepare to use Earthwatch productively.

Another reason for proposing the subject for consideration is that in various parts of the world educators have found merit in teacher-learner partnership in learning. Why should teachers confine their efforts to the **imparting** of cultural values to the learners? Since the preservation of our cultural heritage and life itself is demanding great and rapid change, part of the learner's task is to prepare to monitor the consequences of acts motivated by existing value systems and to decide what is good and to be retained and what is to be rejected.

A third, and for now final, reason to include consideration of an environmental ethic is that youth between the ages of 11 and 14 are, according to researchers and psychologists of human learning and development, interested in and excited by their developing ability to think hypotheticodeductively in the formal operational stage of cognitive development.⁵ Hypothesis testing and 'if — then' propositions about actions and their consequences in their own community and in the world might be assumed to be a meaningful and satisfying subject to introduce to this age group. Dissatisfaction of youth and young adults often manifested toward the inequities and undesirable consequences of pursuit of the values cherished by the adult world might be enlisted in a more productive and systematic testing of alternative values for a better relationship between mankind and the environment in which man is an interrelated part.

Teaching and Learning Values and Attitudes

Teachers and supervisors of social studies have sometimes asked me how they can cross departmental lines and integrate social studies with the bio-physical sciences in an interdisciplinary approach. There are as many ways as their ingenuity can devise. Some examples are provided in the innovative learning experiences described by contributors to this issue of the 'New Era'.

In general, it is advisable to begin with a problem in the community of the learner(s). (If one is lucky enough to be teaching in a community so remote and functioning so well within its own ecosystem that it is free of

problems, then it is valuable to study the way the ecosystem functions and how it may be conserved in the face of encroachments from demands made upon it by increasing population pressures). The social studies teachers advise and guide the learners in study of human relations aspects of the problem, while teachers of the bio-physical sciences analyze the problem and offer alternative remedies or solutions. For example, if the problem is air or water pollution, social studies will deal with: values and attitudes (a suggested operational definition of attitudes is a disposition or readiness to respond in a certain way) of community members about the problem; attitudes for and against change; value conflicts, as, for example, between desire for profit, or greater monetary gain for some, from dumping wastes in the rivers or lakes, at the expense of the community's need for clean water; conflict resolution; study of statutes, laws, and other community, national, or international measures to deal with the problem; study of law enforcement procedures. Teachers and students generally find the problem approach, with interdisciplinary analysis of the problem and possible prevention or alternative remedies or solutions leading to action steps, a realistic and effective learning experience. Although the study and classification of knowledge in separate disciplines helped mankind to systematize and deal with the chaos of complex phenomena, the separate categories are imposed by man rather than characteristic of the structure of the phenomena. Problems do not come neatly packaged as economic, social or political, or bio-physical, or mathematical. They have interrelated aspects in some or all of these categories and characteristically cannot be dealt with effectively within any single discipline.

In international working groups in environmental education in Stockholm, Tokyo, and Nairobi I have found educators seeking answers to this question of how to facilitate interdisciplinary study. It is hoped that this article and this issue of 'The New Era' will be helpful. It is also hoped that teachers and students in a partnership of learning around the world will study and find ways to improve environmental education and report to us.

Notes on Contributors

Emile Benoit (B.A., M.A., Ph.D. Harvard University), a professor at Columbia University in the Graduate Schools of Business and International Affairs, is now a University senior research advisor mainly on the environmental impact of economic growth. He has extensive experience in both private companies and government service including ten years in government service as Senior Economist in the US Department of Labor, and as a Foreign Service Officer in London and Vienna. Subsequently, he served in the US Department of State and Defense, US Arms Control, and as a consultant to the UN Secretariat.

Marion Brown, BA political science, MA international law, Ph.D. social psychology, Columbia University, New York. Experience includes 15 years as a teacher of social studies in public secondary schools and 12 years as associate professor, City University of New York. Consultant in environmental education.

Michael Fielding, 29 years old. Graduated 1969. B.Ed. (Hons) Bristol University. Five years teaching in comprehensive and high schools in Kent and West Riding of Yorkshire. Prior to September 1974 Head of English Department, Clare Park School, East Malling, Kent. Currently studying for MA in Philosophy of Education at University of London.

Barbara Johnson is an assistant professor of Biological Science at the New York City Community College. She received her B.S. degree in biology magna cum laude from the City College of New York and her Master's degree in zoology at Fordham University. She is a member of Phi Beta Kappa and Sigma Xi Affiliate. She is the author of several science laboratory manuals and the writer, photographer, and producer (1969-72) of eight motion pictures for use in teaching biology.

John Kominski has served as a teacher of earth and general science in New York City. He has been active in a variety of groups, advisor to the Urban Ecology Club, and a leader of workshops, field experiences, and service projects.

Harold McKenna is an Assistant Professor of Science Education, and Program Head of the Environmental Studies Program in the Department of Secondary and Continuing Education, School of Education, at the City College of New York. Having received his doctorate degree from Columbia University in Environmental Science Education, and having written several articles in this field in leading science educational journals, he is now launching a teacher training program sponsored in part by the National Science Foundation. Dr McKenna has had eight years' teaching experience as a biology teacher in the New York City School System.

Robert Muller comes from a small town in Lorraine on the border of France and Germany. His grandfather was obliged to change nationality several times because of wars between the two countries. During World War II, while Robert Muller joined the French Maquis, several of his relatives had to serve in the German Army. It was the suffering and waste which he saw and experienced at this time which made him decide to pursue a career in public service, to which end he equipped himself with a doctorate in law (Strasbourg) and degrees in economics (Heidelberg and Columbia).

He came to the UN in 1948 as an intern and rose through the ranks to Director in the Secretary-General's office. It was in 1948 also that he met a fellow intern from Chile, Margarita Gallo, who later became his wife. They have four children. Mr Muller speaks five languages, is a lover of art and folklore, and an advocate of cultural diversity. He lives near New York City where he has an orchard and garden, and has a farmhouse in France on the slopes of the Jura near Geneva. He keeps fit by digging, hoeing, and pruning. He enjoys obeying Voltaire's precept: 'Cultivez votre jardin'.

Joan Rosner: B.S. Douglass College; M.S.Ed. Queens College. Environmental Education Consultant, CSD 30 Queens Author juvenile nature books and science curriculum guides. Chairperson, Queens Clean Air Committee and Parks Council.

Hy Rosner: B.S. CCNY. Former director, Queens Social Services Agency; President Community School Board 25; Member, Community Planning Board 7 Queens; Member Board of Directors, Queens Child Guidance and Comprehensive Health Agencies.

Bernard I. Sohn is Manager of Environmental Technologies for Millipore Corporation, Bedford, Massachusetts, USA. He holds a degree in biochemistry and a masters degree in business administration. He holds several patents in membrane technology and has authored a number of publications in National Association of Biology Teachers and National Science Teacher Association journals. He has also collaborated in writing textbooks currently used in secondary environmental education.

Nathan S. Washton is professor of education and co-ordinator of science at Queens College of the City University of New York. He is a past president of the National Association for Research in Science Teaching and author of several textbooks on the methods of teaching science in the elementary and secondary schools.

GRIN AND BEAR IT

BY LICHTY



"Eventually we will run out of food to feed ourselves, fuel to warm ourselves, and air to breathe . . . This is something we must learn to live with!"

Cartoon by George Lichty. Winner of Climc Strip or Panel Award in The 1974 Population Cartoon Contest.

Credit: Publishers — Hall Syndicate

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Fielding's Column

Comments from Europe on Harold McKenna

The 'New Era' is a journal which can make a particularly important contribution to educational debates which take place in the member countries of the WEF. Its importance derives from at least two of its central concerns: firstly, internationalism and world co-operation, and secondly, innovation in education. This latter concern is usually linked with the 'progressive' movement, and I see a crucial task of the 'New Era' as providing a forum where the progressive approach can be critically, but sympathetically, examined and elucidated. We are, I take it, as concerned that our theory is as sound as our practice is well intentioned and that the two do interact as we would hope.

For those who would accuse us progressives of being 'trendy', I suspect there are two strands of thought incorporated in their protests. One concerns lack of rigorous thought and the other concerns lack of genuine interest in educating children. I should like briefly to consider the first.

If this antipathy is as widespread as I think,

then clearly one of our major tasks is to point out that our thinking is rigorous as well as imaginative, profound as well as laudably intentioned.

It is with these concerns firmly in mind that I have had the opportunity to read an earlier version of one article — namely that by Dr Harold McKenna. Within the context of a sympathetic exchange of views may I say that I found the article most interesting, both because it was American (and therefore of interest as part of the educational debate in a country other than my own) and because it concerned itself with innovations which to some extent parallel and to some extent are ahead of what is going on in Britain.

However, there are four points I should like to raise which I feel may interest readers of 'New Era'. I offer these points for consideration because they relate to my previous remarks about the need for **clarity and rigour** in presenting the progressive case. They should thus be viewed with this relatively limited purpose in mind. They do not constitute anything like a comprehensive appreciation of Dr McKenna's work or an exercise in comparative education nor are they intended as such.

Bearing in mind that I am sympathetic to Dr McKenna's purposes I offer the following re-

marks in the spirit of fraternal enquiry.

1. Dr McKenna describes his scheme as utilising 'an inquiry approach', but I am not clear to what extent his scheme involves open-ended activities or even room for manoeuvre within a given framework. His account appears to be heavily prescriptive.

2. Again in connection with the curriculum: I am not clear what Dr McKenna means when he says that modules are being used to effect changes in teaching and in the curriculum. Clearly it must mean more than the sequence of the learning experiences, otherwise the proposition is a tautology i.e. new learning experiences (modules) are being used to effect changes in the sequence of learning experiences. If it does not mean this, which it cannot, then what does it mean?

3. As I understood them, the terms 'instruction', 'teaching' and 'education' are significantly different, but I wonder if Dr McKenna would agree. I think I would be worried if I were right in inferring from the article that in the USA 'teaching' and 'instructing' are synonymous terms.

4. Dr McKenna's module-based approach relies very heavily on assuming behavioral criteria which would enable accurate assessment of learning to be specified. Might not a sceptic suggest that he has begged a very large question? By observing behavioral changes alone, can a teacher tell whether students involved in a trash collecting programme are motivated by economic considerations (i.e. trash, such as lead or copper, can be valuable), by a passion for tidiness, by a puritanical horror at the thought of waste, by civic duty, or by a desire to get out of school for an hour, none of which has anything to do with ecology? In addition, is it unreasonable to suppose that a student might, in fact, have internalised the ecological point of the exercise, but not take part in such communal programmes as litter campaigns? Might he not merely take a personal line and not drop litter himself? Again, does taking part in things like litter campaigns necessarily show that there is definite ecological moti-

vation rather than, say, a desire to fit in with peers or because he welcomes the unaccustomed opportunity of pointing out to adults that they need to be more responsible?

I hope these four points are not either trivial or hair splitting. I venture them as genuine concerns and in a spirit of wanting to understand a recent educational development in another country.

Michael Fielding

Books

The Lives of Children

George Dennison

Penguin 1972, pp243, 45p

'The Lives of Children', the Story of the First Street School, was first published by Random House in 1969 and tells the story of the school that Dennison, working part-time, and three full-time teachers ran during 1964-65 for 23 children aged 5-13 who came from low-income families in New York's Lower East Side. The book is a mixture of the day-to-day running of the school, in which the activities of the children and the help given them by the staff are described in detail, and the author's own ideas on education for which he acknowledges a considerable debt to John Dewey and A. S. Neill. He has also been inspired by Leo Tolstoy and influenced by Paul Goodman with whom he trained at the New York Institute for Gestalt Therapy.

Whether or not one agrees with Dennison's rejection of the administrative procedures and bureaucracy in state schools which (p.63) he feels "destroy the continuum of experience and reality of encounter", one cannot fail to be impressed by the way he makes his main point that the educator should at all costs accept his pupils and relate to them as people. The children in the First Street School were mainly ones whose capacity to learn and to relate to adults seems to have been hindered rather than helped by their experiences in the large and apparently less personal state schools which they had previously attended, and some of them were clearly the despair of the officials who had to try to place them. Forcing them to attend school or to attend classes once in school, would have been contrary to Dennison's philosophy and would seem likely to have failed anyway. Thus the school was 'free' in so far as attendance was concerned, but the author makes it clear (p.8) that "our concern for freedom is concern for fulfilment", that it is activities that are important and that some activities such as play, visits and reading are more worthwhile than others such as bringing knives to school.

Many of the excerpts from Dennison's diary show the boys physically involved with one another. Fights are frequent, but even these, in his opinion, can be useful as learning experiences. The author takes pains to state why he does not interfere nor demand,

for example, that the rules of a game are adhered to. He describes himself on page 161 as 'observer and protector', deeply involved and interested in his pupils, but determined to let them learn through their experiences. Learning to accept members of another race is again something to be learnt through associating rather than by learning precepts, and one can sense the writer's joy on page 194 when he feels that the Puerto Rican José and the Negro Willard have really accepted each other as people.

Nevertheless, the very closeness of total acceptance has its strains. Dennison does not conceal his occasional displays of real anger with pupils and his feelings of frustration — indeed one boy, Stanley, after being allowed to stay for some weeks, had to be removed from the school. He also admits a greater liking for some pupils than for others, but 'love thy neighbour' may also suggest that 'loving' and 'liking' are not necessarily synonymous.

How much 'The Lives of Children' has influenced the 'Free Schools' in this country I do not know. Certainly the book is well worth study by ordinary teachers in ordinary schools — we may well have too many pupils like José who, though of normal intelligence, saw himself at the age of 13 as a total failure and was a non-reader, despite the fact that at the age of seven before attending school he had been able to read Spanish. The time Dennison spent helping José towards even accepting that efforts towards understanding the written word were worthwhile was considerable. Had José been in one of Goodman's proposed tiny schools (page 229) of 28 pupils and four 'teachers', only one of whom need be qualified, maybe he would have learnt to read English earlier. Such a school, like Dennison's, has of course a remarkably good adult/child ratio, but remarkable to relate, the author affirms on the first page that such "luxurious intimacy cost about the same per child as the 850 dollars annual operating costs of the public schools."

James Breese,
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University of London.

Warnings From The Left

Essays in Autobiography
John Read. Pica Editions, London 1974

This is the case-history of himself by a gifted and sensitive man qualified in medicine, dentistry and psychiatry. Written with economy and restraint and beautifully produced, the book throws a beam of wise illumination on several sides of life in twentieth century Britain and elsewhere. After Dr Read came out of the army in 1942, he became a trainee in psychiatry, was much influenced by Sir Aubrey Lewis at the Maudesly and in 1952 went to the London School of Economics where for twenty years he pioneered a psychiatric student health service that has by now developed in colleges and universities throughout the country. The author, blessed with a delightfully deft touch in commenting on himself as well as upon others, has nevertheless discovered and demonstrated that life needs to be taken seriously if it is to be savoured to the full. His chapter on Education begins in refreshingly forthright style:—

"In the sense of learning skills or learning facts I doubt if formal education, as it is generally practised, is very much good at all. It is certainly inefficient. To be gathered into classes, more or less against one's

inclination, during which the self-preservation of the pupil and the endurance of the teacher both require that the individual learner should be as little self-assertive as possible, seems to me an unpromising way for anyone to set about getting a grasp of a subject, be it mathematics or high-jumping. In a bad class the teacher spends his time struggling to maintain his ascendancy and in trying to prove to himself that his efforts are not useless. Even in a good class there are too many individual requirements for very much headway to be made in the time available; and self-consciousness in the presence of rivals who have their own inadequacies to protect is a grave inhibitor to those who are not strong in courage." (p.77).

These are words which should commend themselves to the World Education Fellowship. On a later page he comments:—

"It is my belief that the Devil, as Lord of this world, should have some hand in education. To sell our souls to him is undoubtedly to go too far, but to be led a few steps in the direction of sophistication by one of Satan's daughters is a fortunate educational experience and perhaps may ward off later less pleasant attentions on the part of the Dark Angel." (p.135).

In describing his work as Psychiatric Adviser at the London School of Economics he explains how non-directed psychotherapy is not generally appropriate in the case of student patients:—

"But to believe that the silent interlocutor or one who only utters monosyllables is therefore a kind of mirror which reflects the image back to the patient undistorted, seems to me wildly hopeful. Most mirrors are flat and inevitably reverse the image they return to the enquirer: a human being who aims to be a mirror makes an even more distorted job of the business than a sheet of glass. Responsiveness is different. And to educate one's responsiveness and to learn how to bring every bit of it into the situation of a tête-à-tête conversation seems to me to be the essence of the matter." (p.209).

For readers who are especially interested in the Analytical Psychology of Jung Chapter 12, entitled Me and Medea, with its commentary by Read on a series of his own drawings and paintings reproduced in the text, will have a warm appeal.

In a marvellously self-perceptive summing-up he writes:—

". . . though I am by nature gifted in an all round way, none of my talents has enough force behind it to impel it to make any special mark upon the world. One could say that this dooms me to be ineffectual, lacking in purpose at any rate; but it also fits me to grasp what other people are about and so to be a competent and understanding listener.

"From what I have said about my interest in such ways of thinking (the para-sciences), it is clear that I am in danger of walking too close to the lunatic fringe of things. But my formal education was of a conventional, decent and rather second-rate kind. This had the effect of saving me from dithering over the cliffs of eccentricity, while in itself being so uninspiring that it failed to persuade me to sit tight in bigotry, but left me free with an open mind about what was going on outside established ways of thinking." (p.252).

The text of this book does not permit its readers to 'sit tight in bigotry', it ensures that their minds remain open but not vacant, and it beckons them gently towards spiritual commitment.

James L. Henderson

Man's Responsibility for Nature: Ecological Problems and Western Traditions

John Passmore

Duckworth 1974. £5.95 cloth. £2.95 paper

During the past decade warnings about the dangers of continued deterioration of the environment have been issued by a wide variety of people: ecologists, geographers, theologians, economists, and politicians; but rarely have philosophers taken a professional interest in the issues at stake. So it is refreshing to read John Passmore's new book which attempts a detailed analysis of contemporary ecological thinking from a philosopher's point-of-view. In the first part he examines those traditions which may encourage or curb human rapaciousness towards nature. He marshalls his evidence from Christian, Classical, and Oriental texts with the calm assurance of the professional thinker. He concludes that Christian doctrine found expression in a metaphysic explaining nature as a vast system of machines for man to use as he pleases. This outlook, in turn, gave the intellectual springboard for the technological exploitation of nature resulting in the present environmental crisis. But that is no reason, he argues forcefully, for rejecting science and returning to ancient mystical beliefs in the sacredness of nature. Instead, he shows that Western traditions are far more subtle and complex than those only underpinning the technological revolution. "The fact", he writes, "that the West has never been wholly committed to the view that man has no responsibility whatsoever for the maintenance and preservation of the world around him is important just because it means there are 'seeds' in the Western tradition which the reformer can hope to bring into full flower". These seeds allow for the growth of conservation of nature on the one hand, and the perfection of nature on the other, through the civilising influence of humanity. Here, then, is a cause for optimism about the fate of the natural environment. The rest of the book, however, is by no means so self-assured.

In the second part the author points out that ecological problems are in fact inter-disciplinary social problems requiring solution by political, moral, and scientific means. He sets out to suggest answers to such questions as: how can we act to prevent pollution? Is conservation of resources for use by generations in the distant future a necessary requirement? In what circumstances is preservation of nature feasible at any cost? How far can policies of population control be implemented without sacrificing the sovereignty of the individual? Pollution problems he finds relatively easy to solve if only because there is general agreement that nobody ought to be allowed to poison his neighbour. There is, he notes, nothing in the moral, the political, or the metaphysical traditions of the West to inhibit action to prevent pollution. That may be so, but one wonders if enough time is left for those traditions to take effect before a disastrous environmental collapse occurs. The argument for conservation is, he points out, a not very convincing one because we cannot estimate now what future generations may need; nor can we assess the effect present actions may have on the future course of events. On the otherhand, it would be bad stewardship to spend all our resource wealth in an orgy of contemporary use. Passmore's solution is an interesting one: there is no logic in conserving for a remote posterity, but there is a very human reason for making sacrifices for a "world inhabited by individuals we feel a special interest in." Love is the only *raison d'être* for conservation: the love of one's children. On this basis a gradualist approach is advocated: conservation little-by-little. Similarly with population control he sees no difficulties of exercising this within the moral traditions of today. However, the great fear is that the solution to the problems of the environment may require draconian measures leading to the sacrifice of the

personal liberty cherished in the West. This, he emphasises, would be as bad a fate as perishing in the environmental calamity we seek to avoid.

The concluding chapter is the most interesting of all — not because of the logic of the argument; but rather because it reveals the limitations of the author's rational philosophy, and the nagging doubts he has about the efficacy of the scientific approach alone to solve environmental problems. Here he claims to assist in the clearance of what he terms, somewhat arrogantly, the 'rubbish' surrounding the environmental debate. Certainly he sweeps away a number of falsely held ideas, but in doing so he is in danger of overlooking what may be his more important conclusions. He contemptuously dispenses with the thinking of Theodore Roszak whom he deplores as an 'environmental mystic'. Passmore is no doubt right in asserting that we cannot retreat from the scientific control and use of nature, but he who advocates reason should give adequate reasoned argument for rejecting the thinking of people like Roszak, Fraser Darling, and others. Certainly he cannot ignore so lightly the profound case presented by Roszak in his seminal, but uneven book, 'Where the Wasteland Ends' (1972).

In fact, Passmore's earlier self-assurance begins to crack under the strain of interpreting the future course of environmental developments, and the forging of a philosophy justifying a rational attitude towards nature. He sees the dilemma facing man in relation to his natural environment as unresolvable in the face of escalating industrial growth which the developed countries are loath to curb, and the developing countries are only too keen emulate. Hence the comment, "If in the course of writing this book I have ever felt cheerfulness breaking in, a moment's reflection on the plight of the developing countries has been sufficient to dispel it". His pessimism might have been increased even further if he had also considered the impact of biological engineering on the evolutionary fate of living things. What, for example, is man's responsibility in guiding the genetic future of life on this planet? Curiously, Passmore omits to discuss this, and similar problems. Instead, he points to the extraordinary flexibility of Western rationalism as the lifeline to ecological sanity. How paradoxical, then, that this champion of rationalism, and opponent of the sacred view of life, should confess, "There is little hope for us unless we moderate our desire to possess. We shall do so however only if we can learn to be more sensuous in our attitude to the world . . . instead of frenetically seeking the power and security that possessions offer . . ." Passmore becomes quite rhapsodic in his appeal for men to look sensuously at the world if they wish to care for it. Surely this is an interesting glimpse of Passmore the transcendentalist who reaches out for a human understanding beyond the limits of science? Thus in clearing away the 'rubbish' he comes across something which his reasoned self rejects in the rest of the book — namely the identification of a wisdom needed for man to act in creative accord with nature. He appears to be saying that science, sensuality, and love are the wise trinity in which environmental redemption lies. What his book does, therefore, is to provide an antidote to an ineffectual mysticism unleavened by scientific practicality; but what the book does **not** do is to prove that rationality alone will improve man's relationship with nature. True, as the author shrewdly points out, man can only solve his ecological problems by 'thoughtful action'. And the lone and darkling plain of Passmore's environment sobers us to make the effort for the serious thought he demands.

Keith Wheeler

Letters

Beatrice Ensor

L'AGELAF partage l'émotion que le décès de la fondatrice de la Ligue Mondiale d'Education suscite chez tous ses membres.

Béatrice Ensor fut l'une des chevilles ouvrières du courant de rénovation pédagogique du début du siècle.

La paix dans le monde, le respect de la personnalité des hommes, leur fraternité était son crédo pédagogique. Elle su concrétiser cet idéal en fondant "Fraternity in Education" en 1915, en pleine guerre mondiale et la Ligue Internationale pour l'Education Nouvelle qu'elle voulait une "amicale", une "Fellowship for New Education", en 1921. Elle fut suivie par tous les grands noms des sciences de l'éducation de cette époque.

Malgré ses fonctions d'inspectrice de l'enseignement et l'audience que lui conféraient dans le monde entier ses activités pédagogiques internationales, elle était d'une très grande modestie.

La ligue dont elle fut la promotrice, devenue aujourd'hui la Ligue Mondiale d'Education, a survécu aux guerres et aux conflits des trois premiers quarts du 20e siècle. L'exemple de Béatrice Ensor animera toujours ceux qui, comme elle, croient que l'éducation sera toujours nouvelle pour répondre aux besoins de la société en évolution, et souvent même pour les prévoir et préparer l'action qui y répondra.

Bruxelles, 3.12.74

Henri Biscompte

I am deeply moved to learn of the sad demise of Dr Beatrice Ensor, our Founder, on November 7, 1974. I have first met Dr Ensor twenty-three years ago and this meeting was a source of great inspiration to me in my work in the field of education. Dr Beatrice Ensor has been an educational thinker and a humane and creative educationalist who has made an unforgettable impact on educational change during her lifetime. She will always be remembered for her challenging ideas and her understanding of world problems.

She was a great moving spirit behind the NEF and we feel in her passing away a great loss. Please convey my sincerest condolences to her family.

Bombay, 27.11.74

Madhuri R. Shah

Dear James Henderson,

Your letter, with the sad news that Beatrice Ensor has closed her eyes, brings to mind her idealistic and incredible initiative during the first world war and after. On the occasions when I had the privilege of attending world conferences — in Nice, and the very serious one in Cheltenham when the war in Spain had broken out and we all felt the impact of international disaster to come — Mrs Ensor was present; and with her almost all the important personalities in education, from the four corners of the earth, who came to, and looked to, our Fellowship for strength, courage and information. Those faces are present for me even though most of them have left us. Through their books they still live.

With Mrs Ensor we have lost the last of the three personalities who took the initiative (with Elizabeth Rotten and Adolphe Ferriere) to lay the foundations of what became a world-wide organization. Now my thoughts go to all of you who continue the work which was started long ago. Please receive and accept my gratitude and warmest wishes in your constant and

faithful work to keep up and further the efforts started by Beatrice Ensor.

Oslo, 22.11.74

Ruth Frøyland Nielsen

The first time I met Beatrice Ensor was in 1955, on the occasion of a Pioneer Conference, organised by the German Section of the then NEF in Weilburg.

At that time I was engaged in the study of the New Education movement in the Netherlands and the first pioneer in the twenties, Koos van der Leeuw, had challenged my imagination. On his return flight in his personal little plane from the Johannesburg conference he perished somewhere over Central Africa. I'll never forget the liveliness with which Beatrice Ensor remembered him, spoke about his contribution and the sadness with which she spoke about the catastrophe of his early death.

From Beatrice Ensor's 'Outlook Tower' in the January issue of 'The New Era' we know, that Kees Boeke in 1935 appeared in the New Education Fellowship as the person whose life-work — socioeratic Children's Communities — promised the fulfilment of Koos van der Leeuw's grand dreams of the future. I think it was Beatrice Ensor's grandeur of mind to distinguish such relationships on the spot, on the other hand not to forget personal details many many years later.

For those friends in the Guiding Committee who don't know it, in this letter of condolence I wish to say that during World-War II Beatrice Ensor's contributions in the 'Outlook Tower' kept me alive, kept me looking for a better future. By means of these contributions I approached the NEF International directly and I felt very happy all the time I was active in it.

That for the past fifteen years I have emphasized the importance of introducing Open Education through the Jenaplan-model in our country is deeply rooted in the outlook on life Beatrice Ensor offered us in her monthly contributions.

I think that the best memorial for the Founder member might be accepting her death more as a challenge than as a reason to mourn.

Utrecht, Holland, 24.11.74

Susan J. Freudenthal

Perhaps B.E.'s most striking quality was the combination of vision, practical ability and theoretical knowledge which she embodied. Her profound interest in the New Psychology of the first quarter of this century was illumined by a recognition of the need for practical application and testing, possibly modification, of its tenets. In furtherance of this, the Fellowship and 'The New Era' were founded. Fifty years later, both flourish.

And so do a number of schools started either at her instigation, or on the basis of ideas fostered by the Fellowship. B.E. herself had more than a hand in the founding of St. Christopher, Letchworth; King Arthur School, Edinburgh; Brackenhill School and Frensham Heights. **Si monumentum quaeris, circumspice.**

Jim Annand (formerly General Secretary of the WEF)

I first met B.E. in 1918 when my Aunt Elizabeth Pagan and she were searching for a suitable property for what was to be King Arthur School. I had the interesting experience of accompanying them. Eventually, a fine Adam mansion in extensive grounds by the sea at Musselburgh was chosen. My Aunt became Head Mistress, and under her B.E.'s ideals bore fruit. We have kept in touch over the years, through the NEF, mutual friends in South Africa, and a shared birthday.

Gowborough, 19.11.74

Moira Annand

United States membership of the WEF

There are chapters of the US Section in Chicago, Connecticut, Michigan, New York, and Plattsburg, N.Y. There are active groups which have not become Chapters in Boston and Hawaii. Inquiries about 'The New Era' and about the secretaries of these chapters may be addressed to:

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African Nationalism and Education and a World Perspective

Godfrey N. Brown, MA, D.Phil. (Oxon) has been Professor of Education and Director of the Institute of Education in the University of Keele since 1967. Formerly Professor of Education in the University of Ibadan, Nigeria, a Social Affairs Officer at UN Headquarters in New York, and a lecturer in the University College of Ghana. He has written books, papers and articles, on Education and African affairs. With Dr Mervyn Hiskett, he has recently edited and contributed to **Conflict and Harmony in Education in Africa** which will be published later this year by George Allen & Unwin.

AFRICAN NATIONALISM . . .

"You name it, we've got it" is one of the commonest misapprehensions in our teaching about other peoples. Even where there is a common language such as English that is widely spoken, both inside Africa and in the world outside, cultural differences often mean that the African attaches a different significance to a word from that attributed by an Englishman. A simple example, for instance, is provided by the word 'brother'. Very often the African uses the word 'brother' to denote somebody who comes from the speaker's village or home town. If he means 'brother' in the sense in which we use it, the African will often say "he's my brother, same father, same mother."

Now if this is true of a simple term like 'brother' it is much more true of complex concepts like 'nationalism'. Yet there is a real danger that in teaching about Africa, well-meaning teachers and text books may use the term in much the same way as when they refer to nationalism in nineteenth century Europe. One of the roots of African nationalism is undoubtedly imbedded in nineteenth century European nationalism but the plant that has derived from it is entirely different from the European variety.

Colonialism was, of course, one of the adjuncts of nineteenth century European nationalism: particularly was this true of the scramble for Africa. In the last two decades of the nineteenth century the overwhelming mass of Africa was subjected to various brands of alien rule. One of the decisions that the Congress of Berlin (1884-5) made was that a European State's occupation of territory in

Africa would not be recognized unless that state effectively occupied the state in question. Acquisition by paintbrush — by painting the territory a particular colour on the map — would not be good enough. So, of course, the Europeans rushed to make treaties with African chiefs to secure territories that they could protect.

In Ghana, the British Government was particularly fortunate in that it could call upon the services of a remarkably able African George Ekem Ferguson, to help them in their task of acquiring territory in the hinterland. He was a surveyor and a map maker, who had been educated at the Royal School of Mines and was honoured by the Royal Geographical Society for his work. To him, more than to any other single individual, Ghana owes her present northern frontier. For those who would try to understand nationalism in Africa today, I think it is instructive to follow Ferguson as he travels in the Northern Territories of the Gold Coast in the 1890s, concluding treaties on behalf of Queen Victoria with the chiefs of the area. Let us try to imagine the scene, say at Na in Northern Ghana.

On one side of the clearing sits the King, the Wa of Na, with the Chiefs and the principal headmen of his people. Ferguson takes up his position by a rough wooden table. He has with him an interpreter — since he himself is a Fante and does not speak the language of the Northern people — and the interpreter is a Gold Coaster in the uniform of a Sergeant Major. There is also a lance-corporal carrying the Union Jack and a treaty form already printed, waiting for the agreement of the King and his Chiefs.

Salutations are exchanged, and Ferguson explains through his interpreter that he has been sent by the Governor of Accra because the Queen of England desires the friendship of the King, Chiefs and Peoples of Wa. The Wa of Na and his people look bewildered.

The lance-corporal hands Ferguson the flag. Ferguson says that anybody who has been to the coast will know that the flag is that of Britain. He then goes on to say "in one sense, it is the mark of the British people in the same way that the people of Wa as a tribe may be distinguished by their tribal marks". He goes on to say that "As in Africa there are Mossi, Nkoranza, Asante, Kong and other countries, so too in the white man's country in Europe there are France, Germany, Portugal and other countries". Ferguson asks the King and Chiefs if anybody from any of these other countries has made a treaty with them. They shake their heads. And then with much careful interpreting the proposed Treaty of Protection and Freedom of Trade is explained to the Na and his Chiefs who oblige by putting their marks to the document. A superb confidence trick has been carried off with truly Victorian rectitude.

Much African nationalism has its germs in incidents such as this one which can be multiplied many times over for the continent as a whole. The main difference elsewhere would have been that the representative of the Europeans would not have been an African but a 'bloodless' whiteman and rather more awe-inspiring as a result. Basic to much African nationalist agitation was a feeling that in some way the African had been tricked by the European, the possessor of much greater wealth and power than traditional African society had ever known and, of course, in a number of cases, treaty diplomacy was later followed by the use of force. That feeling of resentment in which a feeling of having been tricked and fear and respect were compounded was to persist throughout the colonial period and into the era of Independence. Today nothing unites the Africans at the United Nations more effectively than opposition to the White Man policies especially on the continent of Africa.

Another important point to notice is the comparison that Ferguson makes between the various brands of European nationalism and African tribalism. There is, in fact, often a better parallel between loyalty to the African ethnic group and European nationalism than

many political commentators recognize. Thus the Asante Confederacy in West Africa or the Buganda Kingdom in East Africa are more of a social and historical entity in their own right than Ghana or Uganda of which they are constituent parts. They are indigenous institutional groupings in a way that the modern states of Africa are not. To a considerable extent modern African states are European rather than African creations. They have little regard for ethnic groupings and there are very few modern frontiers that do not run through at least one ethnic group. To give but a few examples in West Africa alone Ghana's frontier with the Ivory Coast divided the Nzima people, her frontier with Togo splits up the Ewe; the Yoruba are to be found on both sides of the Nigerian Dahomey frontier; Gambia is obviously an extremely artificial creation cut out of the peoples of Senegambia; and Morocco has refused to accept that the people of Mauretania are a separate people. There is a reality to ethnic loyalties that, as yet has not been fully acquired by African national states.

This is particularly true of English-speaking Africa where, under the colonial régime, the policy of Indirect Rule was followed. This derived largely from the situation that Lugard faced in Northern Nigeria in the first decade of this century. He found himself with a vast area to administer and with a mere handful of expatriates to do the job. **Faute de mieux**, he decided to rule through the local rulers, the emirs who, since the Fulani conquest in the first decades of the nineteenth century, had established a stable if highly feudal order. This system of Indirect Rule worked in Northern Nigeria in the sense that it made for order and peace, even if not for a great deal of progress, and thereafter in African territories British colonial policy sought to use 'natural rulers' as agents of their dominion with varying degrees of success. In doing so, they sometimes strengthened rather than weakened the ties of tribalism. Moreover, in education the Missionaries, anxious to secure as many converts as possible, usually provided education, at least elementary education, in the African languages thus still further strengthening ethnic loyalties. In the count-

ries that France administered, on the other hand, a system of direct rule by the French was more the order of the day and all formal education was given in French. A great deal of the troubles that have beset English-speaking African states since independence have stemmed from the forces of tribalism. British policy, which to the officials who administered it seemed enlightened, has certainly proved a rather mixed blessing for the newly independent African state.

This can perhaps best be understood by a comparison with Europe, where, for the most part, national states were an expression of the national feelings formalised in Woodrow Wilson's concept of the self-determination of people. In Africa, on the other hand, national states have to a large extent preceded national feeling, and independent African governments, as a result, have often had to have recourse to one party states and military régimes to hold the state together. Colonialism often engendered a spurious unity — a unity that was not really experienced and felt by the people. On the other hand, it gave African nationalist leaders a greater sense of unity in the struggle against colonialism; there were far fewer nationalists than one finds in Africa now — they were themselves frequently an elite, well-educated, often 'been-to' group* and not so heterogeneous a group as those who call themselves nationalists in Africa today.

... AND EDUCATION ...

One of the great tasks that has faced independent Africa has been, and often continues to be, the creation of national feeling and a requirement for nation-building. This is, of course, the main concern of most governments in Africa at the present time. Education, is seen as essential to this whole process but the task facing education is a formidable one. The legacy of colonial education in Africa is frequently misunderstood. Critics all too often finding essentially British-type educational systems and a largely British-type curriculum in schools in Africa are inclined to think that the British imposed their own type of education which was inappropriate for African con-

ditions. This is a very facile oversimple view. There is a certain substratum of truth in it. The British did not try to build up African nations by using education in the way that the Americans used education to promote national cohesion in their country by such devices as saluting the flag, courses in American citizenship and so on. But the British over and over again emphasized the need to adapt education to the African environment. This was particularly true after the Phelps Stokes Reports of 1921 and 1924, and was officially endorsed by the Advisory Committee on Native Education in British Tropical African Dependencies in its memorandum **Education Policy in British Tropical Africa** issued in 1925.

This memorandum emphasized that the needs of the African environment should largely condition the provision of education in Africa. The greatest needs were obviously the provision of elementary agricultural education, better health education, the provision of education in African languages, and education more adapted to the social needs of Africa. This, in fact, constituted the official educational policy of the Colonial Office during the period between the wars and it was most implemented in Central Africa, to some extent in East Africa, but scarcely at all in West Africa. It was a policy that did not commend itself to articulate African opinion.

There were numerous reasons why this was so. There was the socio-economic fact that those who received a rudimentary agricultural education could not expect to receive anything like such good wages as those who went into clerical employment. In the troubled economic situation of the inter-war years it did not seem realistic to expect the schools to do more than turn out literate peasant farmers — and this did not seem good enough for Africans. Able Africans naturally wanted to show that they were every bit as able as those who were running their countries. This they felt instinctively they could only demonstrate by taking exactly the same examinations and obtaining exactly the same qualifications as the expatriate administrators in their midst. To such people talk of adapting education to

*A 'been-to' was an African who had 'been to' Europe to receive his education.

African conditions was suspect; it would mean different education from European education; if it were so considered, then the day when Africans might expect to manage their own affairs would be indefinitely postponed. It seemed to them that to accept an education which was not particularly adapted to the needs of Africa was in the best long-term interests of Africa. Thus in British African territories in the inter-war period one encountered a paradox: the British tried to provide African education and the Africans sought to obtain British education.

In the colonial context, it seems difficult to deny that the Africans were right and the British were wrong. Official British education was probably most implemented in Southern Rhodesia; African educational aspirations were most gratified in Ghana. Differing educational policies contributed to the differences between the position of the African in Ghana and in Rhodesia today. Colonial powers like the Belgians and the Portuguese, who provided a more specifically 'African' education, have not, in African eyes, so good an educational record as the British or the French, who provided a more European type of education. Certainly, the achievement of independence proceeded more smoothly in the British and French territories than in those colonized by Belgium and Portugal.

But in the former British and French colonies the situation resulted in educational structures and curricula that were highly inappropriate for independent African states. Secondary and higher education in particular were much too academic and bookish for the needs of developing economies. Not enough emphasis was given to science, technology, agriculture, health and African studies. The new emphasis was recognised must henceforward be on Africa and African problems and education must be reorientated away from the direction that it took under colonialism. "We want African education" was the cry.

"Sad, isn't it", European educators are inclined to say "that at a time when we are trying to give our education less of a nationalistic bias, African countries are trying to in-

crease the nationalist bias of their education". The important thing to recognise is that people who talk in this way are largely reflecting their own cultural bias and using the terms education and nationalism as though they have the same meaning in both Europe and Africa. I have sought to show that the present situation is the very reasonable outcome of the way that the concepts of nationalism and education have developed in Africa and is largely a reaction against both African tribalism and European acculturation. These are going to be enormously difficult problems which African educators will have to tackle over the next few decades and educators outside Africa can best aid international education by understanding the situation and accepting African priorities rather than in condemning them.

... AND A WORLD PERSPECTIVE

Those who are interested in promoting education in a world perspective should, I think, be aware of certain qualities and potentialities within African nationalism that can help promote this. Perhaps I might single out four for special mention: the Euro-African, the intra-African, the extra-African (Pan-African) and the developmental.

The Euro-African is obvious enough. In most African countries when African nationalists have come to power they have been ready to accept European languages as the **linguae francae** of their new states. In many cases they have continued to send students to Europe, to use European and American books in their universities, to retain a great deal of European culture. The contrast with the coming to power of nationalists in Europe is striking.

The reverse side of Euro-Africanism is intra-Africanism. The very phrase African nationalism developed as a reaction to European colonialism and since African states were to a considerable degree European creations African nationalists have attached much less importance to national frontiers than was the case with nationalists in Europe. 'African' nationalism illustrates this. It is a much wider concept than say the German or the Italian

nationalism of the nineteenth century. It is pan-continental. In the words of Julius Nyerere: "the African national state is an instrument for the unification of Africa and not for dividing Africa."

The Pan-African movement involves an extra-African dimension. Rather paradoxically Pan-Africanism originated not in Africa but in the West Indies — in the West Indies to which the Africans had been taken by force. Here Colin Legum has suggested they felt themselves to be orphans of Africa — aliens and strangers in a world of white people who were chiefly interested only in their labour on the plantations and hardly at all in their personality as men. Thus developed their wonderful spirituals, their longings for a 'Paradise Lost' in Africa, a Black Heaven where 'all God's children have wings'. Later, with education, this feeling took the form of Pan-Africanism and *négritude*.

Pan-Africanism owed much to the ideas of the West Indian, Dr Edward Blyden, the philosopher and educationalist, who visited West Africa and stressed the need to develop a distinctively African culture. It was a Trinidad lawyer, H. Sylvester Williams, who first talked of Pan-Africanism in 1897 and who helped to convene the first Pan-African conference in London in 1900. It owed much to William E. Burghardt Du Bois, a brilliant American negro who was one of the founders of the National Association for the Advancement of Coloured People in the United States and who, as Editor-in-Chief of the *Encyclopaedia Africana* only died a few years ago in an independent Ghana. It also owed a good deal to another West Indian, George Podmore, the author of **Pan-Africanism or Communism** who was the friend and counsellor of Nkrumah. *Négritude* was first promulgated by the Martiniquan poet, Etienne Césaire in Paris, although it has been eloquently popularized by Leopold Senghor the President of Senegal. I cite this trans-Atlantic contribution to Pan-Africanism because it is not always realized that it is a concept that sometimes transcends even continental Africa and embraces the whole of the negro-race. It seems to me that Colin Legum is quite right to say that it is largely

a race-conscious though not a racist movement. This, I think, was well illustrated at the sixth Pan-African Congress held in Manchester in 1945 and which declared:

"We demand for Black Africa autonomy and independence, so far and no farther than in this One World for groups and peoples to rule themselves subject to inevitable world unity and federation."

Today Africa is a developing continent and so are other continents and this provides educators with an opportunity for education in a world perspective. This could be illustrated by reference to numerous subjects, but let me take an example for the teaching of History. Africa is the last of the world's continents to be freed from European colonialism and there is perhaps a danger that history teachers may be so pre-occupied with African affairs that they fail to see that the injustice that has frequently been done to their own continent in history textbooks has also been done to peoples of the greater areas of the world's surface. Particularly poignant in this connection is the way that Asian history is often neglected in East Africa despite the many Asians who live there, and the way that the history of Latin America and the Caribbean is often neglected in West Africa despite the many people living across the Southern Atlantic whose forebears originated in West Africa. As teachers in Africa move the emphasis of their teaching from a European to an African world, they need to be aware of the fact that a similar process has gone on in America, North and then South, and is still in process in the Indian continent and in South East Asia — and they need to help their classes to appreciate this fact.

Finally, African education for some considerable time will depend on international aid, and this in itself should encourage the development of a world perspective. But, this aid will not be of maximum benefit unless it accepts the premises and the aspirations of the Africans themselves in the promotion of African education.

Godfrey N. Brown
Professor of Education, University of Keele

Tanzania's System for Cooperative Education

An important book on world education has appeared: **Attacking Rural Poverty — How Nonformal Education can help.** A research report, under the direction of Philip H. Coombs and Manzoor Ahmed, for the World Bank by the International Council for Educational Development. Edited by Barbara B. Israel. Published by the John Hopkins University Press, 292 pp. \$3.95. Its focus is on educational efforts, outside the formal school system, which offer potential for rural development: nonformal programmes designed to increase the skills and productivity of farmers, artisans, craftsmen and small entrepreneurs. Largely concerned with adults, this report complements **New Paths to Learning** — see page 58 — which was also prepared by ICED, for UNICEF, about educationally deprived rural children and youth. (UK prices. £2 paper. £7.50 cloth.)

A number of African examples are scrutinised from Ethiopia, Kenya, Nigeria, Malawi and Senegal. To give the feel of the book, an extended extract is given from the section 'Self-Help Through Cooperatives'. It is slightly abbreviated, and footnotes and a diagram are omitted. From pages 80-84.

Background. Cooperatives were given a central role in Tanzania's homegrown strategy for transforming her vast rural areas into a new type of African agrarian society based on socialist principles ('Ujamaa'). Soon after independence a decision was taken to displace private traders with a 'single-channel marketing system' for agricultural products under a set of national marketing boards, with local cooperative 'primary societies' and regional cooperative 'unions' serving as the marketing agents. To meet the vast training needs created by these drastic policy innovations, Tanzania created a unique nonformal educational network expressly designed to train the members and functionaries of cooperatives at every level in the principles and techniques of operating multipurpose cooperatives.

Organization. The vertical cooperative structure is based on nearly 1,800 'primary societies' at the local level, joined by 'unions' at the regional level, with the Cooperative Union of Tanzania at the pinnacle. Though it is interlaced with government in various ways, the cooperative movement has enjoyed substantial autonomy. Each primary society has its 'member elite' (the more active members who promote its interests and are expected to educate the rank and file), its own govern-

ing committee, and one or two paid employees to handle its business and other affairs. These local employees are members of a professional cadre of career cooperative workers who serve the system at all levels. The system is supervised and aided by the Ministry of Agriculture, Food and Cooperatives, which employs a special staff for these purposes.

Some idea of the mammoth training needs for the effective growth and operation of this cooperative system — serving a potential clientele of some 12 million inhabitants in an area roughly twice the size of France — is suggested by the following tasks assigned to it by the national leaders: (1) to transform the existing marketing cooperatives into production-oriented multipurpose societies; (2) to assist in all possible ways the formation and establishment of **ujamaa** villages; (3) to stimulate and promote an internal market system; (4) to organize and run regional wholesale and distribution trade, and at the local level the retail distribution of consumer and agricultural goods; (5) to improve the organization and administration of agricultural credit and the mobilization of rural savings.

In the early years after independence there were neither the facilities nor the time for careful training of the cooperative staff, committee chairmen and members, whose duties and responsibilities had been profoundly changed and broadened almost overnight. The urgent need for a greatly strengthened cooperative education program quickly became apparent. In the mid-1960s new institutions were created and old ones consolidated in an effort to meet the need.

Structure. This newly created cooperative educational system as it stood in 1971 consisted of three major parts, together serving four distinct clienteles:

The Cooperative College at Moshi, which provides advanced training for cooperative staff

personnel and selected government personnel, through a variety of full-time courses ranging from a few weeks to two full years of combined college and on-the-job training.

The Cooperative Education Center, also at Moshi and closely allied to the College, which is responsible mainly for the initial training of cooperative functionaries, for the training of cooperative functionaries, for the training of local level society chairmen, committeemen and members, and for the general dissemination of information on cooperative principles and practices.

The Cooperative Education Wings serve as operational arms of the Cooperative Education Center in the field.

. . . The courses, largely technical and practical in content, are finely structured and rigorous. The longer programs — such as the two-year one for cooperative inspectors — involve extensive field apprenticeship under an experienced officer.

Educational content and methods. The education in the field of primary society secretaries, of the so-called member elite (the twenty to thirty most active members of each society, including the ten committee men), and of the rural population at large, is of particular interest because of the innovative techniques employed.

The main technique thus far used for educating the public at large has been the campaign. Three campaign topics were selected for 1970: (1) the marketing of agricultural produce, (2) **ujamaa** in a cooperative society. The content, materials and logistics of these campaigns were prepared in advance by the Cooperative Education Center. Instructions and briefing materials were issued to the various people who were mobilized to conduct local meetings (union and zonal secretaries, officials of the TANU political party, etc.). Magazine articles, radio broadcasts, posters and simple information sheets were all used to publicize the meetings and the key messages. The meetings themselves, aimed at achieving wide participation, were the core of the campaign effort.

The longer-term and more basic training for the society secretaries and member elite, on the other hand, consists primarily of a series of correspondence courses on such subjects as: duties of the committee of a primary society; basic economics; elementary book-keeping and cooperative accountancy; savings and credit societies. Society secretaries pursue these courses on their own and must complete a prescribed number before becoming qualified for work at the Cooperative College. Committee members and other member elite, on the other hand, take correspondence courses as a group. This procedure accustoms them to working together on cooperative matters and also enables the few literate members to share the learning experience with the nonliterate ones. ICED visitors were struck by the extensive and apparently effective use made of printed instructional materials in highly illiterate rural areas, thanks to this group method.

Appraisal . . .

Not surprisingly, mounting a novel educational effort of this scale and variety in the face of severe staff and other resource shortages has been accompanied by many problems. Among those that stood out in late 1971 were:

The content of the instructional materials: These tended to be too elementary for some of the learners . . .

Staff shortages: The qualified educational staff, especially at the wings, was too small and spread too thin . . .

Slow progress on courses: Members and secretaries alike have progressed much more slowly than had been hoped in completing correspondence courses . . .

What is most important, however, about Tanzania's cooperative education system at this early stage is the simple fact that it has actually been established and has served such a large and scattered clientele in so short a time, making imaginative and unconventional use of a diversity of educational methods and media.

(From **Attacking Rural Poverty**. Ed. B. B. Israel. John Hopkins University Press.)

Explorations in Sierra Leone

Mrs Talabi Aisle Lucan is Principal Education Officer and Social Studies Curriculum Adviser at the Institute of Education, University of Sierra Leone. She has co-operated with the African Social Studies Project, which was launched at the Mombassa Conference in 1968, and has done pioneer work in her own country. She has placed great stress on what teachers can achieve for themselves in the development of new materials and courses, and on the extent that pupils can be involved in an enquiry. So it seemed appropriate to give them the word.

A. AN ENVIRONMENTAL STUDY — 'KOSSOH TOWN'

In the Spring 1973, Mrs Lucan ran a training conference in social studies for teachers. Teachers worked in groups, experimenting with activities that might possibly be asked of pupils. Here a group explored part of Freetown, and found far more 'resource material' than they had expected, as their report shows.

Kossoh Town is on the eastern side of the city of Freetown. Kossoh Town is bounded on the East by Savage Square, on the West by Patton Street and on the North and South by Kissy Road and Fourah Bay Road respectively. This area got its name from the first settlers who came to the area. These people were Mendes, but were called 'Kossohs' by the Temnes who thought they were an inferior stock of the Mende tribe. However, as a result of migration into the city many other tribes came to settle in the area. Some of these were Creoles, Temnes and Madingoes.

Within the area can be found many different types of buildings, the structures of which have been determined by the various ethnic groups in the area. Many of the early buildings were however built of mud with thatched roofs. Most of the buildings are now built with concrete blocks with corrugated iron roofing and steel windows. There are few of the old type buildings still in the area.

The peoples of Kossoh Town were mainly carpenters, stone masons and fishermen. Today, probably because of more job facilities, these occupations are dying out. Fishing is particularly rare in the area but carpentry and stone masonry are still occupations of some people. A few of these people have now become contractors and builders.

The different ethnic groups also developed the system of tribal headmen. This was however mainly practiced by the Temnes, Mendes

and Madingoes. Kossoh Town is a very interesting area as there has hardly been any inter-tribal conflict in the community in spite of its cosmopolitan nature. (It is an area where there are Muslims, Christians and Pagans).

Many tribal customs have also been practised by the various ethnic groups. Some of these customs were the naming ceremony of a newly born child which is general to all groups. The Temnes and Madingoes have the Ojeh society which they borrowed from the Yoruba. In addition, the Mendes and Temnes have the Poro and Wunde societies for men, and the Bundo society for women. The Creoles have the hunting society which is a Yoruba secret society.

As a result of the various religious groups in the area, there is a Mosque and a few churches in the area. Bethel Church was the Methodist Church and St Philips Church was the Anglican Church. There was no Catholic Church in the area.

Western education in the area has been very widespread especially among the Creoles, and a few of the Mendes. Islamic education was however widely patronised by the Temnes and Madingoes who had earlier embraced Islam before coming to the area.

Western education in the area has been very widespread especially among the Creoles, and a few of the Mendes. Islamic education was however widely patronised by the Temnes and Madingoes who had earlier embraced Islam before coming to the area.

Thus we have Bethel School, St Philips School and Band of Hope School (a private school) for offering christian and western education. Islamic education was usually given in the compounds of the Muslim priests. The Temne Mosque at the junction of Oldfield Street and Crooked Lane is the oldest place of muslim worship in the area. Nowadays there have been many schools opened for

children of all faiths to get western education as the impact of modernisation has affected the society.

The Limbas were also a sizeable group in the community but most of them were neither muslims nor christians. They were mainly palmwine tappers and wood sellers and also casual labourers and 'House boys'.

They are now quite a different group which has been changed as a result of the impact of modernisation. Most of them are now muslims but there is also a sizeable number of christians. They have now started sending them to Islamic lessons. The Temne school at Oldfield Street has been a very worthwhile attempt to cater for these people who seek this type of education.

- 1) During our visit we found out that the areas visited are inhabited by people from different parts of the country and elsewhere.
- 2) That all these people are living together in relative harmony.
- 3) That each group of people has some cultural practices which have still been maintained.
- 4) That there seems to be some respect by all for each others cultural practices and traditions.
- 5) That a certain amount of fusion of practices has taken place.
- 6) That the impact of modernization modifies or changes traditional practices.

B. A PEACE POEM — 'THE INTELLECTUAL REVOLUTION'

Mrs Lucan invited teenagers in different schools in Sierra Leone to write down their ideas on 'Education for Peace'. She received 48 essays and 27 poems. One theme in a number of answers was that peace involved "the eradication of causes of hostilities such as poverty, disease and illiteracy". Another was the conflict between generations. A selection of the answers was presented at the conference of WCCI held at Keele last September, of which a full report will be published. See page 59.

... We sing, protest,
and we talk,
Huh, do we talk!
But were not heard.
And why,
because we're young . . .

... Yes, we want to be heard,
to express our selves,
we're left out,
neglected,
unwanted,
Slaves of authority.

We want our open plains.
We want our hills,
We want our seas,
And we want them clean.
We want our imagination,
our play-ground.
We want to be high on reality.

Our seas are black with dirt,
greasy with oil,
sticky with tar.
Our hills are cut up,
quarried, divided,
moved by bombs,
Our plains are crowded,
with slums, suburbs cities,
and wrecks.
And our imagination?
Polluted.
With want, revenge.
Where's our reality.

You wont hear us in peace.
Should we do it the old way?
Should we fight!
Because thats your creed.
Your world one,
and world two creed.
All we want,
is to live.
We want to be heard.
Gone are the days of,
"Kids should be seen,
and not heard,"
we're too important,
we're the future . . .

... That your language,
Nobody hears good,
only bad.
So whats the use.
They wont know you in good,
only in bad.
Should we let you know us bad?
Talk! Talk! Talk!
you're confusing us.
making us think silly,
Should we confuse you?
Should we burn your lives down!
Should we use your radiation?
Should we use your ideas?
should we be high,
on what you, sold us?

We long for an intellectual revolution,
A time when our talk is heard.
A time when our talk is understood.
Yes, it could be,
An Education for Peace.
A time when you are forgotten.
When once again,
We can imagine in our play-ground,
When once again,
we can live on reality.
Again like "in the" begining,
But this is only talk.
Huh, and do we talk?

Paul Auber. 15 years. Form IV. Albert Academy, Freetown, Sierra Leone.

The New Primary Education in Ghana

The following proposals are taken from **The New Structure and Content of Education for Ghana**, which has recently been approved by their Government. They draw together the ideas of the Dzobo Committee (1973), of the Ministry of Education, and of the public. The document covers the whole range of education, except the university. It was only possible here to quote from the sections concerning children up to 12 years old. Attitudes (c) and (d) below offer a neat illustration of points made in Professor Brown's article.

The New Structure of Education

To achieve the objectives of the reforms, Government has decided on the following structure for the education system:—

- (i) **Kindergarten Education**—18 to 24 months for age group 4 to 6 years.
- (ii) **Basic First Cycle Education**—Six years Primary plus three years Junior Secondary. This will be basic, free and compulsory for all.
- (iii) **Second Cycle Education**—From the Junior Secondary Course, there will be selection into the following terminal courses, namely:—
 - (a) Senior Secondary Lower courses leading to the present 'O' Level.
 - (b) Technical courses.
 - (c) Commercial courses
- (iv) **Second Cycle Education — Further Courses** — Pupils from level (iii) above who wish to continue formal education and possess the necessary qualifications can proceed to:—
 - (a) a Senior Secondary Upper course, leading to the present 'A' Level,
 - (b) a Teacher Training course,
 - (c) a Polytechnic course.

Pupils who do not proceed to University from the Senior Secondary Upper Course, shall be encouraged to train for middle level professions in institutions available in the system, e.g. Polytechnics, Specialist and Teacher Training Colleges.

Aims and Objectives of the System

Kindergarten Education — The aims and objectives of the Kindergarten course shall be:—

- (i) to provide opportunities for the overall personal development of the child through individual play and group activities,
- (ii) to pre-dispose the child to conditions of formal education in order to accelerate the learning process during formal schooling.

Primary Education—The aims and objectives of the primary education shall be:—

- (i) Numeracy, i.e. the ability to count and use numbers.
- (ii) Literacy, i.e. the ability to read, write, comprehend and communicate.
- (iii) Socialization, i.e. the development of such skills and attitudes that will enable the individual to be an effective citizen.

Skills

The skills to be developed in the school may be put under two broad categories, (a) Inquiry skills (b) Creative skills.

- (a) **Inquiry skills** — These include the ability to observe, collect information, analyze information, hypothesize, develop working principles, test and evaluate, apply principles to new situations.
- (b) **Creative skills** — These shall include the development of
 - (i) Manipulative skills: use of tools, etc.
 - (ii) Body movement; including poise, balance, games, dancing.
 - (iii) Aesthetic skills: drama, art, music, home economics, etc.

These skills, and the attitudes below, are clearly the concern of all schools, and not just those at primary level.

Attitudes

- (a) To develop in the child an appreciation of the need for change and adaptation to change.

- (b) To develop in the pupils a desire for self-improvement.
- (c) To help children to learn, appreciate and practise those things which are worthy of preservation and improvement in our culture.
- (d) To help our pupils appreciate the importance of co-operation and tolerance and the inter-dependence of people of different nations and cultures.
- (e) To inculcate in our pupils healthy living habits including appreciation for the need for and the use of leisure.
- (f) To give children opportunities to cultivate respect for truth.
- (g) To develop in pupils (i) the habit of asking questions and (ii) a keenness to find things out for themselves.
- (h) (i) To provide opportunities that will pre-dispose our pupils to acquire the knowledge, skills and pre-vocational experiences that will enable them discover their aptitudes and potentialities and to develop a longing for further improvement.
(ii) To help our pupils appreciate the dignity of work and the inter-dependence of all workers.

Primary Course

During this course, the following subjects shall be studied:—

Ghanaian Languages — The child shall learn his own language, and in addition one other Ghanaian language.

English — This shall be learnt as a subject from the first year at school, and shall gradually become the medium of instruction as from primary class IV.

Mathematics

Social Studies — including elements of Geography, History, Economics, Sociology and Civics.

Elementary Science — Health Education, Physical and Biological Sciences.

Practical Activities — relating to Animal and Crop Husbandry, local Crafts and Vocations.

Cultural Studies — Religion, Music (including drumming and dancing) Drama, Arts and Crafts and Home Science.

Physical Education — Games and Sports.

Youth Programme — including practical and cultural activities, physical education, sports and community service.

As soon as conditions will allow French, at the appropriate level, will be introduced into the primary course. Emphasis will be on oral and aural activities.

Mr Sam Lawson-Doe of St Augustine's College, Cape Coast, Ghana, who is Section Secretary of the WEF in Ghana, is at present studying in the University of Newcastle-on-Tyne, UK. We thank him for drawing our attention to these proposals.

MOONANSUN MANANGUN

Think of those at home
those in gaol
those alone
moonansun
manangun

Think of thoughts to hear
thoughts to fire
thoughts to fear
moonansun
manangun

Doing is an act to be
a fact of life
necessity
moonansun
manangun

Tears are stranded on the moon
blood is storming in the sun
think and act
thought and done
moonansun moonansun
manangun

Barry Feinberg (From **Poets to the People** — **South African Freedom Poems**. Obtainable from Defence and Aid at 85p post free. See page 55.)

Source Materials for Studying about Africa

AFRICA

Compiled by Christopher Bott. Developed by the Inner London Education Authority World History Project. Published by Heinemann Educational Books: World Studies Themes.

THE MANDING OF WEST AFRICA

Section C of the Schools Council Integrated Studies Unit: **Living Together**. Compiled by Margaret Killingray. Published by the Oxford University Press (For details of prices, see below.)

This is not an attempt to decide on the 'best buy'. Both these publications are important for any teachers concerned with World Studies, and both offer good value. A better starting point is to stress what they have in common. Some key features they both share are:-

— belief in importance of children studying other cultures.

— cultures seen as complex and multi-dimensional.

— need in school for help of different subject teachers.

— enquiry approach, open-ended and sensitive to value differences.

— multi-media materials.

— loose sheet format to allow for both individual and group use.

Moreover, both these sets of materials have arisen from considerable trial and experimentation in schools, and both form part of a larger series in which each of the units are structured round the same themes.

What then does each unit offer? Here there are certain differences of plan and emphasis and a more detailed comparison may prove useful.

AFRICA

Plan

Glimpses of different life-styles of peoples in various parts of Africa, with stress on traditional patterns.

Guidance to Teachers

32 page booklet

Guidance for Pupils

12 page booklets, with maps and diagrams, to accompany each of the four folders.

Pupil Sheets

(a) **FORMAT** Four folders, each containing a single copy of 16 double-page (A4) sheets. These are black/white, and have regular middle, verticle fold. Colour coding for four section headings.

MANDING OF WEST AFRICA

Depth study of one group, both its history and contemporary experience.

Four large-page pamphlet (already published, however, are (a) '**Exploration Man — an introduction to integrated studies**', and (b) the **Teachers Guide** to the unit **Living Together**.)

Commentaries on sheets.

(a) One folder, containing 5 copies of each of 14 different sheets. Some of these are double-page (A4) and some are four page. Sheets combine black/white, with sepia to orange colour-range. Varied folds.

(b) **THEMES** The folders are devoted to:

- A Food
- B Work
- C Family Life
- D Village and Town

Some have wider coverage than title suggests ('Family', for example, includes sheets on musical instruments, dancing and belief). Last sheet in each folder gives guidance to a practical activity ('Work', for example, offers sheet on tie-dyeing and raffia work).

(c) **RANGE OF SOURCES.** Only about a third of the sheets contain extracts. These extracts are brief and can be broadly divided between those from modern novels by Africans, and those from accounts by Europeans written in the early years of this century (and hence can be regarded as historical sources). In addition the last side of each folded sheet has a section: 'Background information'.

There can be no doubt that the main glory of these sheets are the well-defined photographs — 166 of them — and many with great human appeal.

Coloured Slides

40 (i.e. 10 to accompany each of the four folders described above).

Tape

Cassette with 25 minutes running time of African songs and stories and a lesson on playing simple African music.

Prices

The complete pack, in a box, costs £12.00 + VAT. The slides and tape cannot be bought separately. Individual folders of the pupils

(b) The sheets cover land and people; making a living; food plants; family and homes; growing up; schools; Sundiata — the epic hero; stories; Mansa Musa — an early ruler of the Mali Empire; 'Manding is without end' — the colonial experience; arts and crafts; music; towns; trade.

(c) Photographs are also important here. There are less of them than in the ILEA unit, but some are larger. They are generally not the work of journalists, but of geographers and other researchers in the field.

The sheets contain far more text, drawn from a range of sources: historical accounts (including those of mediaeval Arab travellers); poems; stories (including transcriptions from the Griots) extracts (sometimes condensed and simplified) from an economist, sociologist, botanist, as well as from the one book used by both: Camara Laye's 'African Child' — who was a Manding.

24 to accompany the sheets on the country, villages, arts and crafts, towns, markets and transport.

Spool tape, running for over 40 minutes, with 12 different items. As well as songs and stories, a range of African instruments (Kora, Bala and Nkoni) are introduced. An example of praise-singing relates the achievements of Sundiata, and a song about the Apollo moon-landing is sung to the melody of a traditional Manding hero ballad. Lastly, an American negro accounts his return to the village of his ancestors. (The publishers will consider requests for a cassette version of this tape.)

(a) Folder with 5 copies of each sheet — £6.

(b) Slides — £4 + VAT.

(c) Tape — £3 + VAT.

printed materials cost £1.30 each. Thus to obtain everything, together with five pupils' copies would cost £17.20 + VAT.

(Each can be bought separately). Thus here the complete range, with five pupils' copies, would cost £13 + VAT.

In our view, however, it is not a case of choosing between them, but of using both. They complement each other: an overall survey of traditional societies in Africa, balanced by a depth study of one with a long history and active present. Even their riches complement each other. Both, for example, are strong on African crafts. 'Africa' has good material on pottery, and less usual skills such as calabash decorating. 'The Manding' has a particularly vivid sheet on textile patterns.

With these resources, teachers can go forward with confidence. Indeed there are more available elsewhere. Both these publishers have good paper-back series of modern African writing: Heinemann Educational have

their 'African Writers Series', and O.U.P. their 'Three Crowns Books'. There is an excellent '**Teachers Handbook of Resources on Asia and Africa**', compiled by Margaret Killingray and W. B. Mason and published by the School of Oriental and African Studies, University of London, Malet Street, London WC1E 7HP. Moreover, one of the most mutually enriching of all resources are people: the African visitors and the living links with African schools. However well supported, learning about other cultures — with the demand on empathy, the shaking of our own ideas, the challenge of the complex — will not be easy. It remains, all the same, one of the top jobs in our increasingly multi-racial classrooms and culture-clashing world.

Films on African Themes

On hire from **Concord Films Council Ltd., Nacton, Ipswich, UK**

Recent additions to their catalogue include:-

MALAWI — THE WOMEN

The film shows the varying life styles and employment activities of Malawian women in a village, a city and a city suburb. An educated young woman of upper-class family who commutes to a secretarial job in the city voices her views on work, marriage and independence, and a village woman who has moved to the suburbs because of her husband's city employment, contrasts her old life with her new. The film's aim is to familiarise students with the everyday life of women in an emerging African nation. Age range: top primary and throughout secondary. Also suitable for use in adult education. USA 1971. P.P. £69.

Colour 15 mins. £2.60

NAMIBIA — A TRUST BETRAYED

This film traces the tragic history of the Namibian people from the pre-World War One days to the present time. Once a German colony, later a mandated territory under the league of Nations; NAMIBIA (south west Africa as it was then called) instead of progressing towards independence has been swallowed up into South Africa in defiance of the United Nations and the International Court of Justice. Despite the termination of the mandate, South Africa refuses to relinquish the mineral rich country of Namibia. The film highlights the efforts of the people of Namibia and the international community to put an end to a century of broken promises and trust betrayed. P.P. £100.

Colour 27 mins. £4.00

MALAWI — TWO YOUNG MEN

To illustrate employment problems of young people in an emerging African nation the film, documentary in style, shows the unsuccessful attempt of two friends, sons respectively of a farmer and a fisherman, on leaving school, to become middlemen, buying and smoking fish for sale at an inland market. Age range:- top primary and throughout secondary. Also suitable for use in adult education. USA 1971. P.P. £69.

Colour 15 mins. £2.60

COVER PICTURE

This thought-provoking picture comes from the 1975 calendar published by the **International Defence and Aid Fund**, Dept. N. 104 Newgate St., London EC1A 7AP. Calendar size: 13 in. x 9½ in. While stocks last, copies may be obtained at £1 post free.

The photographs — 13 strikingly beautiful South African portraits — are all by **Tony McGrath**.

Each page also carries an extract from **Poets to the People — South African freedom poems**, published by George Allen and Unwin, and obtainable from Defence and Aid, at 85p post free. See page 52.

Books

Peace Book 1974-75

Compiled by Christopher Leeds, Kenneth Edwards, Richard Zipfel. 76pp.

Distributed by Interpret. Obtainable from Housemans Book Store, 5 Caledonian Road, London, N.1.

This important booklet offers both an analysis of issues, as well as guidance for action. A description of it can be found in the 'New Era' for September/October 1974 (Vol. 55 No. 7 p175). Now no better launching of it can be offered than the introduction by Professor Adam Curle of Bradford University.

"It is a remarkably comprehensive guide to the complex and interacting factors which affect peace in the widest sense. Not many years ago peace was thought of as being the condition of not-war, but it is now generally felt that, although war is an odious activity, there are other things that also do harm to human potential for fulfillment and happiness. Not only in times of overt armed struggle are people driven from their homes, unjustly imprisoned, economically exploited, submitted to alien domination, terrified, humiliated, neglected, starved because of indifference, exposed to easily preventable disease, subjected to mind-twisting propaganda, emotionally manipulated. Indeed, there is ample evidence that these other forms of violence can be almost as lethal as armed struggle — compare the infant mortality rates for black and white South Africans. This admirable handbook, while giving ample attention to the awesome evils and dangers of war, is equally alive to the other perils. These, in the past, were often ignored in favour of a 'peace' which consisted, essentially, of acceptance or the imposition of various forms of tyranny, political, economic or social, coupled with the suppression of dissidence. Thus, ironically, peace studies sometimes served to promote what we would today consider as 'pacification', or the perpetuation of 'soft' violence instead of helping to establish peace as it is understood here: a system in which there is neither violence, psychological or physical, nor injustice.

"This handbook not only encompasses the various sorts of damage we do to each other, but the harm we inflict on the environment (and in the process on ourselves). Indeed, any sensitive analysis of our times must recognise, as do these pages, the relationship between the factors which endanger human life through war, those which imperil the ecosphere, and the injustices which — both nationally and internationally — do violence to basic human rights and perpetuate the poverty of much of human kind.

"I was particularly glad that the Peace Book did not stop with analysis, but moves on to action. Peace is something in which we all have a vital interest and to which, on large scale or small, we can all contribute. This handbook shows us not only the need but also the means."

The Next Step

Richard Acland

P.O. Box 41, Exeter, EX4 6EQ. £1 post free. 1974

Richard Acland has always been a provoking thinker and in his new book, which he has published in desperation at production delays, he makes a powerful challenge to the complacency of individuals and institutions. He seeks to lift the whole discussion about

'What next?' into the perspective of human evolution on this planet. We are not, he believes, just having a rough ride economically and socially that a little wise manipulation will put right; we are living through a unique period when "each of us is invited, or challenged or called to take a tiny part in the huge transformation from the Necessarily Divided Societies of the past to the Undivided Communities of the future."

Acland is outraged by the 'con' that, once this crisis is over, we can settle back into the higher-production-increasing-standard-of-life way of running our affairs: "The whole argument of this book involves the long-term certainty that indefinite exponential growth of material wealth is vetoed by our planet; and that therefore the techno-structures of all the Corporations are pursuing a collective purpose which is sure to end in disaster."

The alternative that Acland sees is "Common Ownership in one or other of its several different forms", backed by an informed, responsible, participating community. Which brings us all in. Acland lives by a religious orientation, though not of a sectarian kind. He sees the task of helping the planet through the dark times into a better, juster future as a duty that must be immediately recognized by any humane, aware individual. I am a humanist, but I unhesitatingly go along with this. The necessary changes will not be easy, and they will not be made for us. "Enormous institutional forces are ranged against us" but "the whole strength of evolution is on our side". Here lies the challenge and the hope.

Not everyone will follow Acland into every exploration of this richly-varied book, but no-one will find the central thesis easy to unseat. The book is written with punch and purpose. It is a book about man's contemporary quandary which should be widely read and discussed.

James Hemming

Introducing Economics

McCormick, B. J. (Editor)

Penguin Education, 1974. £2.40

'Introducing Economics' is a textbook intended for first year students, whether at university or school. Recently, textbooks have tended towards a single and restrictive methodological viewpoint, perhaps in the hope of making them easier to understand. Such books frequently give little attention to the social implications and institutional and other forces external to the market. An attempt is made to achieve conformity in a discipline in which areas of disagreement exist. Soon students begin to feel that their studies have little to do with the real world — that they are studying an ordinance survey map of fairyland. The authors of 'Introducing Economics' clearly hope to provide an alternative to this trend.

The book approaches economics from three points of view: historical, market, and non-market analysis. No attempt is made to confine the subject matter to the 'positive' scientific approach. The authors clearly believe that an absolutist approach to the subject is not valid alone.

Many economists feel that ideology still influences the acceptance of theories, if only unconsciously. While most preliminary textbooks almost ignore Marxist analysis, this text gives clear explanations and com-

compares Marxist economics to other relevant schools. The authors see economics as a moral science; they are not afraid to offer value judgments, or expect them from the student.

The order of presentation is of the type used in most courses. The first chapter looks at wealth and the welfare of nations in general terms, from a social as well as economic standpoint. An examination follows of the fact of scarcity and its relevance to production, exchange, trade, money, and how they are affected by time. Part two is concerned with markets, supply and demand in their traditional form, followed in part three by utility and cost. A very comprehensive study is given to consumer behaviour. After a section devoted to mathematics, organisation of firms, and planning procedure, part six looks at market structures. Interesting references are made to corporations, trade agreements, legislation, sales promotion and elements of public ownership. The general section on distribution opens with an interesting comparison of the views of Keynes and Marx on nineteenth century capitalism. Parts eight and nine are concerned with macroeconomics. Comments on state politics include their social implications and possible criticisms. The final chapter, though sadly short, gives some guidelines on the nature of the problems of conflicting methodologies, followed by some suggestions as to the future concerns of economists, such as third world development, war, and urbanism.

The text is readable and reasonably easy to follow. Mathematics is made as painless as possible, though used whenever relevant. A lot of information has been packed into one volume, much of it conflicting, but if it promotes the responsibilities of possible future work, a little confusion is well rewarded. Economics is not taken as limited within itself, but relates to the real world.

Stephen White
Student at North Staffordshire
Polytechnic, Stoke-on-Trent UK

Autobiography in Education

An Introduction to the Subjective Discipline of Autobiography and Its Central Place In the Education of Teachers by Peter Abbs

Published by Heinemann Educational Books

Price: Hardback £3.50. Paperback £1.25

This is a remarkable little book. Unusual in design, it consists of an introductory essay by Peter Abbs, followed by a selection of extracts from autobiographies by famous writers, by students, by Peter Abbs himself, and finally ten autobiographical poems.

The somewhat pompous heading that Peter Abbs employs to his introduction — 'Establishing a Philosophical and Educational Base for the Discipline of Autobiography' — does little to prepare the reader for the vigour and directness of many of his propositions. What he gives us is really a plea for a radical reappraisal of some of our basic views on the nature of Education. We should remember what Education is about "that education is not primarily concerned with the accumulation of facts and techniques but rather with the expression and clarification of individual experience. The centre of education resides in the individual. If we are to achieve a genuinely human education we must return again and again to the lesson before us, the child, the adolescent, the adult, the individual who is ready, however dimly and in need of however much support, to adventure both further out into his experience and further into it . . . to risk himself in order to become more than he now is."

It is fascinating to see how Peter Abbs starting from this basic premise argues his case. In order to get to

know ourselves, to both understand and accept ourselves, do we not have to look back — if not in anger, at least in intrigue? "The discipline of autobiography which I am advocating is primarily an inward and creative discipline centred on the related acts of reflecting on and re-creating, the personal past". It is as if from our 'here and now' position we are unable to go forward until we have gone back: "reculer pour mieux sauter — two steps forward, one step back". As in the case of archaeological excavations the finds are sometimes surprising, only minimally predictable. Apparently unrelated they only begin to add up to a whole picture as the digging operation proceeds. But each new find — each remembering — is a spur to further exploring, deeper digging.

I think artists would generally agree that to some extent every new work is an essay in self-exploration — we learn almost as much about Rembrandt himself from his portraits of patrons as we do from his self-portraits. Peter Abbs quotes Nietzsche's declaration in 'Thus spake Zarathustra': "One must have chaos within one to give birth to a dancing star". Perhaps we too have to have some measure of both courage and curiosity to look into this minor chaos — this midden of memories.

The author has some wise advice for the tutor. In dealing with the question of distancing — should the writer use the first or the third person singular, Peter Abbs reminds us that ". . . the form chosen, the style chosen is expressive of the person writing and constitutes an essential part of the autobiography. The tutor may provoke, question, compare and contrast, but in the end the student, the autobiographer, must decide **how** he will write and what must be his proper subject matter."

This matter of distancing leads us naturally to think of the autobiographical novel. Samuel Butler's 'The Way of all Flesh' is surely the perfect example of a looking back in anger perhaps made bearable for the writer by the form employed. In the writings of William Hale White we are presented with a complex fabric of detachment — the *nom-de-plume* 'Mark Rutherford' whose works are edited by his friend 'Rueben Shapcott' who provides introductory and explanatory notes. These contrivances may at times seem rather laboured, but may it not be that these writers needed to erect a sort of screen around their digging? Peter Abbs, writing of discussion periods with students, says that "the meeting provides the private act of autobiography with a valuable public face" — an important reminder of the inevitably private-nature side of this activity.

This excellent little book ends with an extract from T. S. Eliot's 'Burnt Norton', the last lines of which sum up much of what has gone before:

Time past and time future
What might have been and what has been
Point to one end, which is always present.

To these I would venture to add these words from a Buddhist writer:

"Make thyself an island.
Be ye lamps unto yourselves.
Be ye a refuge unto yourselves.
Betake yourselves to no other refuge."

Mark Harvey

(Mark Harvey read English at Oxford and then did Sculpture at Chelsea School of Art. He is at present teaching in both the Sculpture and the ATC departments at Goldsmith's College. He lives near Stevenage and has carried out several commissions for the New Town.)

Index of Human Ecology

J. Owen Jones and Elizabeth Jones
Europa Publications Limited £4.50

The Index defines Human Ecology simply as the study of the interrelation of man and his environment. This must mean the inter relation of man and every other thing accessible to man; and an index of human ecology is a means of classifying 'every other thing' in such a way that the research worker can be introduced, with minimum delay, to a work on any subject by a previous contributor to a journal.

The Index here reviewed does not fail to meet this bold promise. It depends on the preliminary understanding that every important subject has its own separate index. There are, in fact, 'secondary indexes' for over 200 subjects; thus it is by introducing the reader to these sources and, through them, to the necessary information in all its manifold detail, that the index 'works'.

Let us give one illustration. Part of man's formative environment, all would agree, is his nutrition. We therefore look at Part III 'Consolidated Index' which shows, in an index of 7,000 items, the reference numbers under which 'Nutrition' is treated in the world's journals. We decide which reference numbers will most fully serve our particular purpose. Then, under guidance from these, we examine Part I, where the subject of Nutrition is classified according to the 'secondary' journals which deal with all subjects. A 'secondary' journal is one which — like **Biological Abstracts** or **Excerpta Medica** — reproduces very brief summaries or extracts from the actual weekly, monthly or quarterly journals. Most Public Libraries now make increasing use of these subsidiary aids to research workers.

From Part II — 'Secondary Journals: Descriptions and Ancillary Services' — we can then obtain a more comprehensive statement of the content of each 'secondary' journal. This is arranged as a further index and directs the research worker, rather more precisely than Part I, to the object of his special enquiry.

The combination of indexes guides the inquirer to a vast field of subjects, covering all languages and countries.

A recent publication suggests how important is this new tool of investigation for school purposes. In the NUT Report for the Houghton Enquiry, great emphasis is laid on the recent change in methods and, in particular, the 'growth in teaching aids'. Whether for teacher or learner, the most important aid is doubtless assistance in knowing where a given subject is treated. The index covers, for the first time, a ready means of researching and retrieving cross-disciplinary information in Agriculture, Anthropology, Architecture, Biology, Chemistry, Demography, Economics, Education, Ergonomics, Fisheries and Aquatic Sciences, Forestry, Geography, History, Information Science, Town and Country Planning, Law, Management, Medicine, Public Health and Hygiene, Nutrition, Philosophy, Political Science, Psychology, Sociology, Statistics, Technology and Theology.

J. R. Bellerby, M.C., M.A.
Education Services, Oxford

Minority Education in Global Perspective

This contains the texts of three major papers and nineteen briefer ones that were presented at a workshop held on December 10, 1971. The booklet has been dedicated to Professor Emeritus Isaac N. Thut who has

been active at the University of Connecticut for more than twenty-five years in the fields of comparative education and educational philosophy. A specialist on Swiss education and director of an educational research team in five nations of southeast Asia in 1969, Dr Thut will be known to many readers of 'The New Era'.

The major contributors to this collection have used statistical, historical and anthropological approaches to investigate minority education in Chile, the Arab World and India. Many minority problems in education within the US and overseas are treated in the shorter articles. British readers will be especially interested in Thomas Bernard's treatment of 'Language and Schooling in Wales'.

One of the shorter articles, by R. J. Hinkle of Boston University discusses **Educating Minorities in Africa**. Here the minorities are not racial or religious groups, but the lucky few who enter schools at all. Mr Hinkle writes:

"All independent African nations share a common limitation basic to the issue of education for minorities — at the present stage of their development, access to education, at least beyond a few years of primary schooling, is available only to a minority of school age children. Those who complete the secondary stage represent an even smaller minority of the larger minority that gained access to the system originally. The critical need is for African governments to insure that the characteristics of the minority who profit from formal education mirror in some equitable and realistic way the characteristics of the majority that comprise the total society . . . Educating minorities in Africa requires that both the minority who originally gain access to schools and the even smaller minority that graduate from schools truly represent the total composition and aspirations of the majority of Africans."

This booklet contains 91pp. Copies of it may be ordered from the World Education Project, U-32, The University of Connecticut, Storrs, Ct. 06268. The cost is \$2.50 per copy. Checks or drafts should be made out to the World Education Project.

New Paths to Learning

— for rural children and youth

by Philip H. Coombs, with Roy A. Prosser and Manzoor Ahmed.

Editor: Barbara B. Israel

Published by the International Council for Educational Development

New Paths to Learning examines systematically for the first time how **nonformal** education programs — outside the regular school system — might help meet the needs of many millions of educationally deprived rural children and youth in the world's poorer countries.

This widely discussed report, prepared for UNICEF by the International Council for Educational Development, presents the first set of basic findings and recommendations arising from an extensive international research study in which numerous experts in developing countries, United Nations and bilateral assistance agencies, private foundations, universities and research institutes participated. A final report with additional findings from case studies will follow in 1974.

The purpose of the study is to provide fresh ideas, new information and practical guidelines to planners and policymakers in developing countries on how to diagnose their own situations; how to plan, evaluate

and improve programs of nonformal education; and how to deal with such critical issues as costs and resources, instructional materials and methods (including mass media), organization, staffing, and coordination with other educational and development activities.

The authors of **New Paths to Learning** warn against viewing nonformal education as a panacea and underscore its many problems. But they conclude that non-formal education has great potential for countering the deepening educational crisis in the developing world.

Small is Beautiful

E. F. Schumacher
Blond and Briggs. £3.25

It is refreshing to read a book with the sub-title — 'a study of economics as if people mattered'. Dr Schumacher, a man of wide experience, challenges some major concepts of economic thinking, especially that which insists on the necessity for unlimited economic growth and shows them to be untenable for present needs. He also has some pertinent things to say on education which he lists as number one of our economic resources. The book is so rich in ideas that it is difficult to single out points here and there for special mention. The thing to do is to read it.

Florence Windebank

LOOK OUT FOR THESE — Future events and publications

1. A NEW BOOK ON PEACE

Education for Peace: Reflection and Action. Magnus Haavelsrud (Ed.) Proceedings from the first World Conference of the World Council for Curriculum and Instruction (WCCI) held at the University of Keele, UK, September 1974.

Contents: Among the contributors you will find: Mario Borrelli, Adam Curle, Jaime de J. Diaz, Paulo Freire, Johan Galtung, Robert Kwaku Atta Gardner, David Ingram, Hisako Ukita, Tarzie Vittachi.

Approximately 30 articles from 18 countries in all continents dealing with substantial and methodological aspects of peace education from early childhood to university levels and out-of-school. In addition to peace education, case studies and proposals for action, such questions as the following are analysed from different cultural viewpoints:

- what is peace education?
- why peace education?
- how to do peace education?
- who should do peace education?
- where is peace education mostly needed?

This is likely to be of special interest to **New Era** readers. One of the main organisers of the conference was Alice Miel — a long-standing

member of WEF in the United States. Amongst other members present were our chairman, James Henderson, and two editors of this journal, as well as many people who have contributed to it at different times. A special number of the **New Era**, on education and peace, was timed to appear at the conference (Vol. 55 No. 7. Sept./Oct. 1974). Extracts from participants appeared in an article by Robin Richardson — 'The Conversion of the Powerful — a thread of words' — last December (WSB pages 6-10). And now we have had a foretaste of the publication by contributors to this special number on African education. (See pages 49-50 for Mrs Aisie Lucan and the WSB for Mr Otonti Nduka.)

The book will be approximately 300 pages in length and appear in paperback.

Expected publication date: June 1, 1975.

Publication language: English.

Price US \$6 — free surface mail postage (bulk rate to be decided later).

Advance orders can be mailed to the editor at the following address:

MAGNUS HAAVELSRUD
Institute of Social Science
University of Tromsø
9000 Tromsø
Norway

2. INTERNATIONAL WORKSHOP ON VALUES EDUCATION

I wonder if I might draw the attention of your readers to an International Workshop in Values Education to be held at Pembroke College, Cambridge, England, from July 18 to August 2, 1975. It is hoped that the workshop will involve about thirty interested educators and our main intention is to recruit ten participants from the United States, ten from Canada and ten from the United Kingdom. The main concern will be to examine values, education ideas and practices in these three countries by means of discussion, school visits to some English schools, guided workshops and visiting consultants.

We would be delighted to hear from anyone interested. Those in the United States should write to Professor Jack Nelson, Graduate School of Education, Rutgers University, New Brunswick, New Jersey. Those in Canada should write to Jerrold Coombs, School of

Education, University of British Columbia, Vancouver. Interested persons in the UK should write to me, Charles Bailey, Homerton College, Cambridge. It might be possible for a few interested English speaking educators from other countries to join us, and any such persons should also write to me.

CHARLES BAILEY

Head of Education Department, Homerton College, Cambridge, CB2 2PH.

3. FOCUS ON EUROPE — The May issue of 'New Era'

Focus on the supposed implications for education of the development of the European Economic Community, on new developments in 'European Studies' and on the tensions between national, continental and world loyalties. Contributions still welcome: David Bridges, Homerton College, Cambridge, CB2 2PH.

ENGLISH NEW EDUCATION FELLOWSHIP

AN INTER-PROFESSIONAL CONFERENCE with WORKING PARTIES

on Thursday and Friday 3rd to 4th April 1975, 10.00 am to 5.30 pm

at the YWCA Central Club, 16-22 Great Russell Street, WC1

THEME: PARTICIPATION BY PUPILS AND STUDENTS

For the eighth in the series of Easter Conferences the ENEF Council has proposed the theme of Participation, to be considered in the context of all involved in the situation, especially teachers and parents.

Since learning to participate is an essential part of growing up, in school or college as in life outside, the involvement of the local community with what goes on in its schools forms part of the educational process.

In order appropriately to secure full participation, there will be no set 'lectures'. The Chairman and group leaders will at suitable points call upon members who have a special contribution to make from first-hand experience and practice.

Arrangements:

Morning Sessions: 10 am to 12.45 pm. Coffee 11 to 11.15 am. Afternoon Sessions: 2 pm to 5.30 pm. Tea: 3.30 to 4 pm. The Conference charge which covers morning coffee and afternoon tea is £2 for the two days.

Lunch

An excellent lunch in a pleasant and spacious private room is provided by the YWCA at a cost of £1.10 (incl. VAT). This amenity gives opportunity for personal contacts and informal exchanges, and saves seeking a meal outside in the luncheon rush-hour.

Application forms from the Hon. Secretary: ENEF, 2 Wilton Grove, New Malden, Surrey KT3 6RG. Tel. 01 942 6821.

Editors:

Mr David Bolam

(World Studies Bulletin), Institute of Education, University of Keele, Staffs.

Mr David Bridges

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Subscription for one year (nine issues) £2 or \$6.00. Single copies 25p. Cheques should be made out to 'The New Era' and sent to the Hon. Treasurer, Mr William Johnson, 53 Grayshott Road, London, S.W.11 5TS.

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A 'leit motif' for this issue can be found in point 9 on page 63:

"Child, teacher, parent and community should form a dynamic network of relationships and purposes from which all are learning."

This theme is explicit in the first three articles, and is the underlying concern of all contributors on education in a multi-racial society.

EDUCATION NOW

A STATEMENT FROM THE WORLD EDUCATION FELLOWSHIP

The World Conference organised by the Indian Section In Bombay (January, 1975) revealed a strong common conviction that new initiatives in education are vital to the future of the world. Merely MORE progress of the kind we have known in the past is not enough. The direction of development needs re-orientation. The detailed changes can come only from the right kind of co-operation. Nevertheless, these are areas in which new initiatives are urgent:

1. World-wide there is a disastrous failure to release the potentialities of the non-academic students. A peaceful, purposeful world community cannot be built on a foundation of hosts of disaffected school leavers whose confidence in themselves has been broken.
2. The world-wide motivation crisis in education, and the world-wide crisis of discipline, are aspects of the same problem — a failure of the schools to provide a relevant and satisfying experience for their pupils.
3. Everywhere, the schools need to turn more to life and the environment, and less to the classroom, as the context of education.
4. A school should be a community within a community, in which everyone has a part to play from which he, or she, can gain a sense of significance and self-respect.

5. Curriculum content should be so designed that it helps children to form a valid perspective on life, on society, and on the human struggle to raise the quality of life.
6. Teacher satisfaction depends primarily on successfully fostering the personal growth of pupils.
7. Many educational problems could be resolved by calling on the more able children to volunteer to assist the less able in mastering basic skills. This is valuable social education for the more able children.
8. Masculine values are too dominant in education and in national and world affairs. World-wide we need more attention to the education of the female aspects of human nature in both women and men.
9. Child, teacher, parent and community should form a dynamic network of relationships and purposes from which all are learning.
10. The present is, as never before, a time for caring and sharing in the process of world education. From the illiterate villager to the honours graduate we are dealing with a single theme — human development.

WHAT TO DO?

“Il est vital que les écoles assument une partie plus active dans le développement des communautés sociales” – Report of the conference of the ENEF/WEF European sections, July 1974

At times, the total experience of a drama may be more important than its text, and that seems to have happened here. The ‘text’ was **Growing up in Europe** — how are children in England finding the way?” After an introductory lecture on “The Education of a European” by Sir Robert Birley, the main topics were the primary school, the comprehensive “community school”, European studies, and curriculum development in the English system. Clearly, there was much here of general value and it is mainly reported in the second section by M. J. Bellens, who also stresses the interest of Belgium visitors in the Open University.

However, the memorable ‘experience’ of the conference lay elsewhere. Readers of these reports — for which we are indebted to members of the Belgium section — may well be impressed by three things: the insistence on a wider context, a statement of faith, and a practical proposal:-

1. **EUROPE IN THE WORLD** — from the start Europe’s needs were considered in the context of a world threatened by genocide, hunger, and the misuse of its resources. European societies, such as Belgium, are increasingly multi-racial, with non-European members.

2. **THE SCHOOL AND COMMUNITY** — the conference declared “It is vital that schools take a more active part in the development of the community. This is necessary for the education of children, necessary for the vigorous growth of a school, necessary for the continuous progress of society itself. This implies, among other things,

- (a) a more living participation of the school in the community.
- (b) a more democratic participation of pupils in the organisation of the school and decisions on what should be studied.
- (c) the encouragement of parent participation in the development of both the school and the community.

3. **LINKS BETWEEN SECTIONS** — everybody agreed that there should be more cross-links between sections, and that sections should invite each other to some of their meetings.

1. Activités du Colloque

Consciente des difficultés financières que devaient nécessairement rencontrer ceux de ses membres qui auraient aimé participer aux rencontres internationales de la Ligue au Japon en 1973, à Bombay, en 1974, la Section anglaise a organisé un colloque d’été à Bath sur la thème: “Grandir en Europe”. Grâce à l’appui de l’UNESCO, elle y a invité deux membres de la Section belge, J. Bellens et F. L. Dubreucq, qui désirent re-

mercier ici leurs hôtes pour le remarquable travail d’accueil et d’organisation qu’ils ont fourni, et tout particulièrement le Président, Monsieur Raymond King ainsi que Mesdames R. King et R. Crommelin.

La Section belge avait chargé ses déléguées de mettre en discussion un certain nombre d’idées, dont l’essentiel peut se condenser en deux volets. Le premier, plus théorique, contestait le thème du colloque lui-même: l’éducation de ceux que l’on pourrait appeler de “bons Européens” resterait entièrement à faire, s’il ne semblait que cet objectif lui-même est actuellement largement dépassé. Nous appartenons à un monde menacé par des crises d’une gravité telle que le salut viendra d’un élargissement des consciences européennes à des dimensions mondiales, d’où il ressort que l’éducation a pour premier devoir de surmonter le double péril du génocide ou de l’ethnocide, dont l’Occident s’est rendu trop souvent coupable. Plus particulièrement, l’école de nos pays doit savoir qu’elle reflète un pouvoir — celui-même qui s’organise — et qu’elle a favorisé le fonctionnement concurrentiel de nos sociétés. A l’heure où la surenchère de la consommation se bloque, l’école a pour premier devoir de définir clairement des finalités éducatives capables de se soustraire à l’engrenage de la marchandise, en dénonçant l’esclavage des besoins superflus et la méconnaissance des besoins réels, à l’échelle mondiale. L’expression “grandir en Europe” n’a donc plus de sens, si tant est qu’elle n’en ait jamais eu: l’espoir de l’éducation repose sur une connaissance globale de toute l’espèce humaine, dont le statut scientifique sera celui d’une véritable “éthologie”.

Sur le plan pratique, la Belgique connaît des

situations susceptibles d'assurer le passage d'une éducation fortement particulariste à l'intégration de différences ethniques ou culturelles introduites par les enfants de travailleurs étrangers. Dans certaines régions, l'école devient progressivement multiconfessionnelle; dans d'autres, elle encourage un bilinguisme allant jusqu'à confier des classes à des instituteurs d'origine étrangère autorisés à parler leur langue maternelle avec les enfants (mais, dans certaines communes, des petits musulmans apprennent le néerlandais 2de langue dès la 1ère primaire!); ailleurs encore, les tests psycho-pédagogiques ont été revus en fonction de cultures différentes; parfois aussi, un effort est tenté en direction des parents, et plus spécialement des mères de famille souvent coupées de l'école par ignorance de la langue. Même si ces efforts se heurtent souvent au formalisme administratif, ils révèlent, chez certains éducateurs, une générosité que des structures souples rendraient plus efficace. Malheureusement, des préjugés implacables privent fréquemment les enfants belges de contacts suivis avec des quartiers désertés par leurs anciens habitants: dans certaines écoles, la population s'élève à 95% d'étrangers. Si des échanges se poursuivent à un certain niveau (écoles associées de l'UNESCO, coopération technique, entraides internationales), ils semblent bien plus difficiles dans la vie de tous les jours. Le Section belge a recommandé à ses délégués d'insister sur le nécessaire renforcement des responsabilités dans la conscience de chacun: l'école doit faire comprendre que les idéaux progressistes qu'elle prétend défendre ne trouveront leur sens que dans la réalité vécue.

Les travaux du colloque se sont déroulés sur deux plans qui recoupaient plus ou moins les préoccupations de la section belge. Les conférenciers ont en effet présenté des recherches sur des points précis; nous en avons retenu l'extrême décentralisation de l'éducation en Angleterre, avec le corollaire inévitable qu'il semble aussi difficile de généraliser d'excellentes mesures que de combattre des traditions fâcheuses. L'effort extraordinaire consenti par certaines écoles pour s'ouvrir réellement à la communauté a déjà permis de

mieux connaître les étapes de la formation sociale vécue par de tout jeunes adolescents, presque au sortir de l'enfance. L'expérience acquise par l'Angleterre en cette matière nous a permis de percevoir concrètement des conflits entre traits psychologiques et traits sociaux que la seule théorie ne nous aurait guère permis de soupçonner. Murielle Otter, Frances Lawrence et Brenda Francis ont abordé des thèmes plus spécifiquement européens, l'une en décrivant les réalisations de l' "International Playground Association in Europe" les deux autres en décrivant des recherches poursuivies en vue d'assurer aux écoliers anglais une meilleure connaissance de la culture européenne, sous forme d'initiation aux grands traits de la société qui composent l'Europe, sur le plan des idées et sur celui de la vie quotidienne. De manière un peu académique, le Professeur R. Birley a insisté sur l'apprentissage d'une langue étrangère. L'exposé le plus fort nous a semblé celui du Docteur James Hemming, qui a énergiquement fait le procès de tous les stéréotypes qui encombrent l'éducation dans les pays développés. La surenchère technologique favorise en effet la valorisation abusive de qualités intellectuelles abstraites dont le développement privilégie un hémisphère cérébral, en mutilant son complémentaire plus intuitif et plus sensible; selon le Docteur Hemming, l'accélération de la technicité crée une classe d'opresseurs inconscients, que l'école a sélectionnés et qu'elle a aidés de tout son pouvoir à refouler des facultés ressenties comme inférieures (celles qui caractérisent les femmes, les "sauvages", les artistes, les rêveurs, les "originaux"). L'école contribuerait donc d'abord à marginaliser tous ceux qui n'acceptent pas la toute-puissance de la raison raisonnante, et ensuite à déséquilibrer la bi-polarité qui devrait caractériser un être humain accompli. L'intellectualisme traditionnel de l'Europe humaniste aurait ainsi favorisé, durant cinq siècles, un modèle de civilisation presque totalement artificiel, celui même contre lequel le seizième siècle mettait en garde: "Science sans conscience n'est que ruine de l'âme". Coupé de la commune humanité par son déséquilibre même, l'homme occidental en serait arrivé au point où l'idolâtrie technologique requiert de lui l'anéantis-

ment de l'homme même. Comment expliquer autrement la compétition hautement spécialisée que favorisent la course aux armements et la recherche spatiale, alors que la science n'arrive pas à se fixer comme objectif prioritaire la lutte contre la faim? Si l'école avait su développer autant les qualités sensibles qu'elle excelle à l'hypertrophier les facultés intellectuelles, la science ne se tournerait-elle pas intégralement vers des problèmes de survie? Ne s'emploierait-elle pas, simplement, à "dire la vérité" sur un avenir auquel les enfants qu'on lui confie appartiennent déjà?

La communication du Docteur Hemming clôturait la série des exposés magistraux, mais elle cristallisait aussi les préoccupations des groupes de travail; ceux-ci n'ont cessé, en effet, de souligner l'urgence pour l'école de favoriser les prises de conscience politiques, sociales, morales, de tous ceux qui appartiennent au monde de l'éducation. Des discussions très animées ont abouti à l'adoption de la motion suivante: "Il est vital que les écoles assument une part plus active dans le développement des communautés sociales; c'est nécessaire pour l'éducation des enfants, nécessaire pour une vigoureuse croissance de l'école, nécessaire pour le progrès continu de la société.

Ceci implique, entre autres,

- 1) une participation plus vivante de l'école à la communauté;
- 2) une participation plus démocratique des jeunes à l'organisation de l'école et à l'établissement des programmes;
- 3) un encouragement à la participation des parents au développement de l'école et de la communauté".

Sur le plan pratique, la WEF s'est engagée à favoriser un système de communications plus dense et plus riche entre les sections nationales, par le biais d'une structure latérale des échanges. Il semble, en effet, urgent de comparer les expériences propres à chaque pays, d'étudier les échecs et les réussites, de fournir un écho aux changements significatifs. Les problèmes auxquels se heurte partout l'école (centralisation des pouvoirs de

décision, hiérarchie, entraves économiques et sociales) peuvent recevoir des solutions différentes, dont une bonne information permettrait d'évaluer les avantages.

Enfin, les diverses sections ont décidé de s'inviter mutuellement à certaines de leurs sessions. Pour sa part, la Section belge a décidé d'organiser une "Première Journée des Militants de l'Education"; elle y convie tous les représentants des sections amies qui se sentiraient intéressés par le thème de cette rencontre.

F. L. Dubreucq

II. Quelques aspects de l'évolution socio-pédagogique en Angleterre

Parmi les innovations en rapport avec les nouvelles conceptions de l'éducation figure la modification des structures scolaires.

La Section belge a particulièrement apprécié les réalisations anglaises qui furent présentées au Congrès de la WEF en juillet 1974.

"The Comprehensive Community School" et l' "Open University" sont les deux secteurs qui ont retenu notre intérêt.

En Belgique, la plupart des partis politiques ont à leur programme d' "ouvrir les écoles à la population entière de la nation". Il faut constater que des efforts sont tentés mais que les réalisations majeures en ce domaine restent surtout à l'état d'études de projets.

Le professeur Fairbain de Leicester, spécialiste de cette question, n'hésite pas à nous confier qu'il faut un budget énorme pour de telles réalisations et peut-être faut-il voir là une des raisons, sinon la raison majeure, qui freine la concrétisation des projets belges.

En Angleterre, le mouvement des "Comprehensive Community School" a débuté en 1954 et, jusqu'à présent, 16 écoles de ce type ont été ouvertes. Ces écoles, accessibles à toute la communauté ont, en plus d'une école secondaire qui fonctionne normalement, de nombreux clubs animés par des "travailleurs sociaux". Ces clubs sont fréquentés par une population hétéroclite tant au point de vue âges qu'au point de vue intérêts: tous y trou-

vent des possibilités de développement dans des activités extrêmement variées.

Certains recherchent une forme d'éducation permanente, c'est à dire une adaptation au monde d'aujourd'hui, voire de demain, tandis que d'autres recherchent une formation continue, c'est-à-dire une progression dans le métier.

Certains également y passent des heures de loisirs en s'intéressant à des travaux les plus divers.

L'administration et la Direction de telles organisations sont confiées à un Principal et à un Proviseur aidés par un staff responsable. Ajoutons qu'il est possible à tous de trouver non seulement des possibilités de développement culturel mais aussi de quoi se restaurer, se reposer et, éventuellement, de loger au centre même.

Les réalisateurs ne cachant pas que de nombreux problèmes se posent et parmi eux celui de l'adaptation des adolescents de l'école secondaire qui ne trouvent plus un espace éducationnel personnel où ils peuvent se préserver un "coin d'intimité".

L'école communautaire de Coventry nous a été présenté à l'aide de magnifiques diapositives en couleur.

L'architecture, les divers ateliers, les salles de toutes espècs, les aménagements sportifs et artistiques font de ce centre très animé une réalisation pilote qui peut, certes, servir de modèle dans l'avenir.

Quant à l' Open University "c'est par une visite "sur le terrain" que nous avons pris contact.

A quelques kilomètres de Bath, dominant la ville, vient de s'ouvrir une "Open University".

Le site est particulièrement bien choisi, les pavillons, séparés par des ilots de verdure et d'étangs, s'étagent en gradins jusqu'à une sorte d'esplanade où se trouvent les bâtiments centraux, et parking divers.

Quelle n'a pas été notre surprise de constater que le grand parking était pratiquement complet et ce, fin juillet, période de vacances scolaires. Nous apprenons qu'une des caractéristiques de l' "Open University" est que centre fonctionne toute l'année.

Qui étaient ces étudiants?

La plupart ont une profession; ils suivent chez eux des cours distribués soit par radio, télévision ou simplement par correspondance. Ils viennent à l' "Open University" pour un week-end ou pour une semaine afin d'y effectuer différents contrôles ou travaux pratiques.

D'autres étudiants peuvent y séjourner plus longtemps et c'est ainsi que nous avons rencontré un groupe de jeunes professeurs chinois qui pendant une année allaient suivre un perfectionnement en langue anglaise. Qui veut peut s'inscrire et suivre les cours de son choix.

L' "Open University", c'est aussi une cité en miniature avec son super-marché, sa librairie, son bureau de poste, ses magasins divers, ses restaurants, son bassin de natation, ses clubs de détente, ses immeubles d'habitation aménagés en studios.

Tout semble organisé pour accueillir et faciliter au maximum la vie de l'étudiant qui souhaite poursuivre une éducation permanente ou une formation professionnelle continue.

Nous n'avons pas pu tout voir mais ce que nous retirons de cette visite est réellement positif; aussi notre souhait est que notre pays suive de près ces expériences et en tire des leçons pour l'avenir.

J. Bellens

Kibbutz Zafone—Big City USA

Thoughts on Parent-School-Child interactions

This contribution is by two American scholars, Dr Richard Goldman and Dr David Champagne. Far away from city America, they studied a small community in northern Israel. Unexpectedly, they found a life-style which suggested answers to some of their problems back home.

A QUIET PLACE IN THE HILLS

Kibbutz Zafone, Northern Israel — the school yard. A very strange place to be thinking about possible solutions for one of the critical and recurring problems of urban schools in America — parent, school, child interactions. Certainly this kibbutz is about as physically and psychologically removed from Chicago, Los Angeles, and Pittsburgh as is possible. It is as far north as you can go and remain in Israel. The tank trails which lead into the hills of Lebanon are easily visible. The sense of quiet, peace and serenity which pervade this place are unmarred by the watch tower with twin 50 caliber machine guns poking out the side. It stands 20 yards from the school yard. (Its field of fire is permanently disrupted by a new domestic arts building directly in front of the tower). The community of Zafone is set beautifully on a high hill with the level farm and orchard land down in the green valley surrounding. A small archeological museum shows off the finds from the millenia of living in the area. It is about as different from the noise, dirt, and bustle of our urban environment as one can find.

After weeks of observing the people, the schools, the way of life, and child rearing methods, we finally began to break through our American stereotyped expectations of kibbutz life. We began speculating about applications of what we saw to our concerns in the United States.¹

PARENTS INTO SCHOOLS

First, we will report our observations² of the parent-child contacts related to schools. We began to be aware of a regular, but unplanned free flow of adults in and around the classrooms. With our American stereotype (i.e.,

adults in school or classrooms are teachers or teacher aids), we at first assumed these adults are officially connected to the schools. As we became familiar with the people, we realized that all these adults were parents and that many of them are having significant interactions with their own children. These interactions were almost always positive as we had been led by Bettelheim (1969, p.7)³ to expect, but they were in many cases of much different type and at greater regularity than Bettelheim seems to suggest.

We interviewed a small sample of parents⁴ (8 mothers and 5 fathers) with a simple questionnaire: It read, "Think of your schedule yesterday. Write down all the contacts you had with your elementary school age children **during school hours**". (School is in session from 7 am to 12 noon). The questionnaire contained a chart divided according to the hours of the school day. The results are summarized in **Table 1**.

Many inferences can be made from the data. It is obvious, above all else, that the school is open to parents at all times during the day. Our observations indicated that these interactions were not planned in advance. The parents simply dropped in at times convenient to them. They felt it natural behaviour on their part. The interactions, of course, varied from a casual Shalom (hello) to extended observation by the parent in the classroom. The number of contacts, 27 for this sample of 13 parents, surprised us since this is a busy farm community, and there was nothing special about this day. Especially interesting to us as educators were the 12% of the contacts which consisted of the parent reading stories to his child and other children. Two categories, accounting for 36% of the total contacts, ("talk about school" and "talk about family") seem to indicate that the kibbutz parents have a deep involvement with their children's problems.

TABLE 1
Summary of Contacts Between Parent and Child During the School Day*

| Description of contact | Shalom (Hello) How are you? | Talk about school | Parent reads a story | Child visits parents at work | Parent observes classroom | Parent and child talk about family |
|--|--------------------------------|--------------------|----------------------|------------------------------|---------------------------|------------------------------------|
| % of total contacts in this category | 22% | 29% | 12% | 11% | 18% | 7% |
| Average length of contact (in minutes) | 4.5 | 12.5 | 13 | 18 | 30 | 8 |
| Range of minutes | 1-10 | 5-30 | 10-15 | 10-25 | 30 | 5-10 |
| Most frequent time of day for this contact | 7 am | 10.30 am | 10.00 am | 11.00 am | 8.30 am | 10.00 am |
| Range of times | 7-10 am | 9.30 am 12 noon | 9.30 am 12 noon | 10.00- 11.00 am | 7.30- 10.30 am | 9.30- 10.30 am |

*13 parents had 27 contacts with their school age children during the school day

CHILDREN VISIT PARENTS

Perhaps the most fascinating contact is the child's visit to the parent's place of work. These visits apparently are also a regular part of the curriculum. Spiro discusses excursions by young kibbutz children to the adults' places of work:

These hikes are not only important for teaching the children to know and love nature but they serve important socialization functions. . . . As part of their hike, for example, the children get to see many of the economic activities of the kibbutz. . . . The knowledge of the kibbutz which is thereby obtained by the children is fairly extensive. . . . And at every place they are stopped by adults, talked to, joked with, praised, and — when met by parents — kissed. (1971, p.144)⁵.

The relatively small area of the kibbutz makes it a John Dewey dream. The child can observe, participate in, and relate to all significant activities of his parents and the community.

Our observations did not measure the 'affect' of the parent-child contacts. We cannot state any conclusions beyond the apparent positive nature of almost all of them. The goal for this paper was simply to quantify the apparent openness of the school to parents and to make recommendations for American urban schools based on the kibbutz experience.

These data are fascinating to us. The picture they present is a startling contrast to the American urban way of life. It almost seems,

to paraphrase Bettelheim's title, to be "of the Dream" that we might cherish for our children. However, we would like to try to relate the things we see which are positive and supportive of children and community in this kibbutz to some of the long-term trends in the USA. We would also like to speculate on the possibilities we see in the kibbutz organization of schools for adaptation into new designs and patterns for our American urban schools and communities.

CHANGES FOR AMERICAN URBAN SCHOOLS

A basic difference between kibbutz and a city is the total integration on the kibbutz of work, education, leisure, and living. This integration is lacking in most urban areas where parents must travel to work. (The travel distance is increasing as more industrial parks are being established outside the urban area). Increased integration between parents' work and children's education can be accomplished by the following processes:

Factories and industrial parks can be designed with pre-school and school facilities. These facilities by themselves will not lessen the parent-school gap. If the school is continuously 'open' to parents, they can visit their children during break and meal-time. In addition, the parents can make a detour through the school as they move from one

part of their job to another. Both of the processes are used by the kibbutz parents.

Kibbutz children understand the 'world of work' because they can see various occupations. Urban children often have little understanding of their parents' work because they rarely observe them in action. Urban teachers could plan 'hikes' through factories which have the same objectives as the children's trips through the kibbutz to observe work: to learn from adults; to receive praise and affection from adults (including their parents).

Parents can be directly involved with teachers in teaching 'career education' to children. The affective goal of children seeing their parents as experts may help to improve the interaction between parent and child. The availability of parents for 'teaching' or 'consulting' could be arranged. Many factories now have flexible working hours for employees. This flexibility could enable parents to arrange their time to be with teachers and students. Another possibility is for the factory to consider the parents' 'teaching time' as productive for the factory and pay them for this time. The payoff to the factory may be a next generation of workers who will have more skills and an improved attitude towards work. A less direct payoff for the factory is families who have more respect for one another's abilities.

We described above the possibility of moving the school to the factory. Another possibility is moving the factory (or smaller components of the factory) to the area of the school. The processes described above are also applicable for this work-education arrangement.

The improvement of parent-school relationships will not occur with only the structural changes discussed: merging work and learning; including parents as consultants and teachers; allowing parents to enter the school at times convenient for the parent; and, encouraging students to visit and become involved in work. Changes of expectations and attitude must be made by all participants in the educational process: students, teachers, parents and employers. It is unthinkable for

members of the kibbutz, including the professional staff of the school, that parents or any member of the kibbutz would not be welcome in the school at any time. The school belongs to and was created by the community. Our schools also belong to and are created by the community. We as educators and community members have forgotten that fact and have too often become adversaries. We are suggesting this change of attitude and a reintegration of school-community-work is something the kibbutz exemplifies again as possible, good, and productive for kids.

Dr Richard M. Goldman

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Richard M. Goldman was formerly Associate Professor, School of Social Work, Haifa University, Israel.

Both authors have worked closely with school-community interactions. From these experiences they wrote a book **Teaching Parents Teaching**, Appleton-Century-Crofts, 1972.

This article will also appear in **Children Today**, the journal of the Department of Health, Education and Welfare, Washington, D.C.

Footnotes and References:

1. Dr Goldman, currently in his third year of residence in Israel, regularly visits the kibbutz. He works with the principal and staff on an informal basis assisting with curriculum materials and instructional technique. Dr Champagne visited the kibbutz with Dr Goldman.
2. The preliminary data reported here is part of a larger study Dr Goldman is presently working on. In some ways the data extends observations reported by Bruno Bettelheim in **Children of the Dream** (p.127). In other ways the data suggest, although not yet in any way conclusively, that perhaps parent contact with children goes well beyond that suggested by Bettelheim.
3. Bettelheim, Bruno. **Children of the Dream**. New York: Macmillan and Company, 1969.
4. The sample included over 50% of the families with kindergarten through grade six children. However, the sample was not large enough to be stratified into some of the categories used by Bettelheim.
5. Spiro, Melford. **Children of the Kibbutz**. New York: Schocken Books, 1971.

SPECIAL THEME: MULTI-RACIAL EDUCATION IN BRITAIN

Learning about race in school— some pupils' views

Dr Linda Dove is a lecturer at Trent Park College of Education, Cockfosters, Barnet, Herts., UK. Here she reports on a research project in which she examined the political and social orientations of school leavers, with special reference to immigrants.

I spent 1971-2 in three London comprehensive schools asking the views of fifteen and sixteen year-olds about the society in which they were growing up. At the time the Schools Council-Nuffield Humanities Curriculum Project had a team researching the effects of teaching race in secondary schools.¹ Black Studies were also getting underway in a few schools in the London area.²

The pupils lived and went to school in a predominantly working class and multi-racial area where news with racial content often hit the headlines of the local press. The schools' official statistics of 'immigrant pupils' understated the high proportion of pupils with foreign origins.³ Five hundred and forty-five fourth and fifth form boys and girls took part in the survey, almost the total population of these years. If first and second generation 'immigrants' are included, 31% were black, 20% of West Indian origin and nearly 11% Asian, either East African or continental Asian. Seventy percent were white, 55% of British origin and 15% Cypriot, mainly Greek. Over half the latter were born in Britain, a quarter of the West Indians and only 7% of the Asians.

As part of a wider research project I tried to ascertain whether these teenagers, many of whom would soon be leaving school to go out to work in a multi-racial area, would be interested in learning about race in school.

I had spent many months before starting the research establishing rapport with the respondents to whom I became known as a former teacher investigating the interests and opinions of young people. I took care not to prejudice their willingness to talk openly with

me by emphasising that I was not a member of the school staff and the answers they gave me would not be revealed to their parents or teachers. Nor did I show an especial interest in racial issues.

Race Relations Lessons

One item on a paper-and-pencil questionnaire which I administered to all pupils read as follows:

We are not all interested in the same things. Here are some subjects that other young people say they would like to learn at school.

Do any of them interest you?

One of the six suggestions listed between astronomy and yoga was race relations. The six subjects were chosen carefully. They were ones which pilot studies revealed held some interest for people this age but they were not ones like motor mechanics or fashion which were highly popular.

The original intention had been to ask about Black Studies but this proved impossible because it turned out that few pupils knew what the term meant and I did not wish to draw attention to myself as someone overtly interested in this. One group of West Indian girls who asked me to explain the term during pilot tests was indignant that they should be singled out for their colour and made the object of special study. They believed Black Studies would be socially divisive and pointed out that they were 'coloured'.

Table 1 tabulates the interest in race relations shown by each ethnic group.

TABLE 1 — Interest in Race Relations Lessons

| % | m | f | m&f |
|-----------------|----|----|-----|
| Cypriots | 32 | 29 | 31 |
| Asians | 28 | 46 | 37 |
| West Indians | 47 | 52 | 50 |
| White Britons | 18 | 26 | 22 |
| <hr/> | | | |
| All Groups | 28 | 33 | 31 |
| Minority Groups | 38 | 44 | 40 |

Only one third of the respondents chose race relations as one of six subjects they thought they would find interesting. White Britons showed least interest of all and West Indians by far the most, half of them ticking this subject. Over a third of Asians were interested but, intriguingly, girls were more so than boys. About a third of the Cypriots of both sexes also showed interest. Significantly, the non-white minority groups were more interested than the whites, immigrants or not.

This is explicable in the light of other data which revealed that, ostensibly, white teenagers were far less aware of race either as a social issue or when asked to identify themselves in terms of physical features. It is reasonable to surmise that the white Britons, being in the numerical and cultural majority, would have less personal reason to place racial issues high on a list of interests, still less to demand of themselves intellectual application to the study of race relations in school. But the matter is more complicated for the Cypriots, the white immigrants. Interviews and other data indicated that they were conscious of racial and ethnic matters but preferred to underplay their awareness since they thought that in this way the 'immigrant problem' would be more easily seen popularly as the 'colour problem'. They were probably right.

Most of the young people, I learned from interviews and informal conversation, regarded race relations as a problem. It is reasonable to suppose that the black teenagers perceived it as a personal problem and so were more willing to learn about it in school than were the white who saw it as no more than another lesson to be 'got through'.

There was little agreement about whether race relations was even an appropriate subject in school nor even about what it would constitute beyond the superficial level of learning about people of different countries and colour. The majority probably did not see much to excite them in such a 'subject' though some indicated that open discussion on sensitive issues might do some good. The opposite view was also expressed and many thought dis-

cussion would be embarrassing. My impression was that the division of opinion among pupils on this was of much the same character as that of teachers. With the latter also there was a lack of confidence in being able to handle sensitive issues in a classroom and the stereotypical response to my probings that, "Anyway, we have no problems here."

It seems therefore that the item probably understated the amount of interest in such issues for the various reasons listed above. Other data also indicated that this was the case.

Enoch Powell

An item asking the respondents to name a political figure tapped their racial interests on another dimension. It read:

Some politicians like Ted Heath (Prime Minister), Harold Wilson (Leader of the Opposition) and Richard Nixon (President of the USA) are always in the news. Can you name any OTHER politician who catches your attention when you hear about him or her?

The three names suggested as examples were chosen because the first two were those most often mentioned by respondents and Nixon was the most frequently named non-British politician. A foreign name indicated that respondents were free to name someone from any part of the world. Table 2 gives the results on this test.

TABLE 2 — Naming a Politician

| % naming | Powell | Ethnic | Other | All | N.A. |
|-----------------|--------|--------|-------|-----|------|
| Cypriots | 18 | 16 | 23 | 57 | 44 |
| Asians | 12 | 19 | 25 | 56 | 45 |
| West Indians | 20 | 9 | 20 | 49 | 54 |
| White Britons | 33 | — | 38 | 71 | 29 |
| All Groups | 26 | — | 31 | 58 | 38 |
| Minority Groups | 17 | 13 | 22 | 52 | 49 |

Fifty-eight percent of respondents were able to name a politician and no less than 26% named Enoch Powell. Moreover, a third of the white Britons named him compared with 17% of the minority groups. However we look at it these proportions are high, for his name was given in a non-racial context and quite spontaneously. He was not in the news at the time. Follow-up interviews revealed that the

main reason for the salience of Powell as a political figure was his connection with issues of race and immigration. As one Asian girl said:

“They should stop it (immigration). They shouldn’t stop any particular country coming. Just lessen it down. It’s over-populated. I don’t agree with Enoch Powell though.

Reactions to my questions about him were mixed. Some comments were neutral: “He’s associated with the colour problem”, said one white British boy. A West Indian boy damned him with doubtful praise: “He doesn’t hide what he believes in”. Others got it wrong: “He stands for coloured people”, said a white British boy. Some were ambivalent: “He should be P.M. He’s right. Too many people. I’ve got nothing against them”. Some were definitely for him: “I respect Mr Powell for the job he is trying to do”, declared a white British girl. But others were very much against him like the West Indian girl who said, “I’d shoot him!”, the Cypriot boy who added, “I don’t agree with him”, and the East African Asian girl who thought, “They don’t take no notice of him any more.”

Generally then all groups saw him as symbolic of racialism. Many white Britons saw him as a champion of their interests against outsiders though some condemned him for his views and actions. Cypriots were conscious of his racism but tended to play down the possibility that it was directed against them as white immigrants. West Indians tried to laugh him off as a joke though some admitted that he worried them. One boy’s replies to my questions gives the flavour of this:

“I was pleased you could write down a politician’s name Colin.”

“Could you read it out to me?”

“Enoch Power” (slc).

“Why him?”

“He’s always on about us.”

“Who’s us?”

“Us West Indians.”

The Asians acknowledged openly that he threatened them but felt more secure, possibly because of the comfort and support they derived from communal links.

Despite the high proportion of young people who evinced an interest in race and immigration as measured by their awareness of Enoch Powell’s views, another item on the questionnaire must lead us to qualify the view that they were highly interested.

Immigration

The respondents were asked which of six social problems they felt should be tackled first by the government. They were asked to pick out three from a list including unemployment, rising prices, overcrowding and overpopulation, pollution, Northern Ireland and immigration. Twenty percent of the groups thought immigration was a top priority problem. The West Indians and white Britons thought so more often than the Asians and Cypriots. Table 3 charts their responses.

TABLE 3 — Problems worthy of Priority Treatment

| % | Unem- ploy- ment | Pollu- tion | Over- crowd- ing etc. | Rising prices | Northern Ireland | Immi- tion |
|---------------|------------------------|----------------|--------------------------------|------------------|---------------------|---------------|
| Cypriots | 62 | 48 | 49 | 56 | 48 | 12 |
| Asians | 75 | 44 | 45 | 60 | 44 | 12 |
| West Indians | 60 | 43 | 34 | 61 | 33 | 20 |
| White Britons | 64 | 57 | 57 | 41 | 51 | 23 |
| All Groups | 64 | 51 | 50 | 49 | 46 | 20 |

In view of the high proportion of teenagers who named Powell it may seem surprising that only 20% saw immigration as one of the most important problems. But several factors may explain this. First it should be noted that the white Britons again showed themselves most conscious of this issue and they were followed again by West Indians. That Cypriots should underplay their interest is consistent with the tendency we have noted before. It is less easy to see why Asians did not see immigration as a problem since they were most intimately affected by the issue at the time. It could be that they were unwilling to acknowledge that a problem existed since they were fearful of being scapegoats.

Furthermore, we must recognise what some respondents explicitly stated: Enoch Powell is perhaps taken with a pinch of salt. It is also necessary to bear in mind that all six problems from which they had to choose three as being most important were ones which pilot studies had revealed as urgent in teenagers' minds. Thus, immigration was important but less so than other matters. It is possible, too, that an item asking about race relations within Britain might have produced a more positive response than one on immigration into Britain. Some immigrants, particularly Asians, may have reasoned that if they subscribed to the view that immigration was important they were implicitly agreeing that their own relatives and friends abroad should be excluded from entry into Britain. Others indicated that immigration was linked with other social problems. As one boy said, "I have not ticked unemployment because if the immigration problem was solved there would not be so much unemployment."

Ethnic Politicians

Two other items indicate that the respondents had a moderate interest in their countries of origin and in the world outside Britain generally.

Table 4 shows the proportions of immigrant respondents who mentioned a politician from their country of origin, or with whom they had obvious racial affinities, when asked to name a politician.

TABLE 4 — Immigrants naming an Ethnic Politician

| % | m | f | m&f |
|---------------------|----|----|-----|
| Cypriots | 22 | 4 | 16 |
| Asians | 22 | 15 | 19 |
| West Indians | 10 | 7 | 9 |
| All Minority Groups | 17 | 7 | 13 |

Only 13% named an ethnic politician but girls were less likely to do so than boys. Examples of politicians classified as ethnic included Makarios for Cypriots, Bhutto, Indira Ghandi and Kenyatta for Asians. For West Indians few 'pure' politicians came up but the definition included, generously, Martin Luther King, George Jackson, Mohammed Ali as well as Dr Williams and George Wallace. The inclusion of black American heroes and anti-heroes is interesting. It may indicate that some West

Indians identified with 'black brothers' in any country, especially America, and that they saw their future in terms of a black community in a white society.

Somewhat fewer immigrants named an ethnic politician than named Powell. Only with Asians were ethnic names more spontaneously popular. Of course, the context in which the teenagers completed the questionnaire may have encouraged them to name British politicians. In an English school, faced with an English investigator the youngster anxious to please might well have shelved ethnic names in favour of British ones. At home his response might have been different.

Poverty and Development Lessons

Two other items on the questionnaire helped evaluate how far the respondents were oriented towards Britain and how far towards the outside world. This would be important if syllabuses on race relations were to include world-wide themes, involving, perhaps, Third World issues or international relations.

A very broad question asked in a political context revealed that two-thirds of the respondents had discussions "about how other countries are getting on". Asians and Cypriots were more inclined to do so than white Britons or West Indians who were somewhat more insular. Interviews showed that their countries of origin were frequent topics of conversation among immigrants in their own homes.

Another item, however, revealed that they did not necessarily associate general discussion on these lines with general interest in the social and economic problems of the developing countries. Asked if they would be interested in lessons on 'Poverty and Development' (Rich and Poor Countries and how they grow, etc.), only 26% of all respondents indicated that they would be.

TABLE 5 — Interest in Lessons on Poverty and Development

| % | m | f | m&f |
|---------------|----|----|-----|
| Cypriots | 28 | 22 | 27 |
| Asians | 31 | 41 | 35 |
| West Indians | 17 | 41 | 28 |
| White Britons | 27 | 20 | 23 |
| All Groups | 26 | 26 | 26 |

Asians expressed more interest than any others and Asian and West Indian girls showed a surprisingly high level of interest. West Indian boys showed least interest of all as they did on all matters within an educational context. However, when we remember that a high proportion of the respondents were looking forward to the end of their schooldays in the very near future their interest is remarkable.

Conclusion

On every item, then, if we take into account all the inhibitions of context, a moderate proportion of all respondents showed an awareness of racial issues and an interest in learning more. Note too that the questions were put to them baldly. The 'subjects' offered were given no window-dressing to tempt them inside.

Perhaps the modest but practical contribution which this paper can make is towards the problem of if and how to present race in the classroom. It is a plea that even greater and more discriminating attention should be paid to the views of young people in school during curriculum projects in this field.

Some might object that this is far too pupil-centred a view in an area where adults ought to take responsibility. Certainly, the research operation would have to be designed by adults and interviewers would probably have to be the same race as the pupils if complete frankness was to be achieved. Learning resources would have to accommodate to the interests and abilities of the teachers also. But this does not preclude intensive inquiry into what pupils of different ethnic groups, first and second generation immigrants, of different ages, social backgrounds and educability, think about the appropriateness of learning about race in schools and what particular aspects would interest different groups. Unless pupils and teachers of different races were involved at this early stage there is the danger that white, Anglo-Saxon ethnocentrism could impede the efforts of those educators who genuinely believe that a dialogue between different cultural groups living in Britain today could be fruitful and informative.

We can do no better than start with the young people in schools today who will create the multi-racial Britain of tomorrow.

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Footnotes and References

1. G. K. Verma and B. MacDonald, 'Teaching Race in Schools: Some Effects on the Attitudinal and Sociometric Patterns of Adolescents', **Race**, Vol. 13:2, 1971, pp. 187-202.
2. e.g. G. Edmonds, 'In Search of Heroes', **The Guardian**, 2.5.73. The I.L.E.A. Resources Centre produced a pack on Black Studies for use with a radio series, 1972.
3. See the House of Commons' Select Committee on Race Relations and Immigration, **Education**, Vol. 1, September 1973, for the latest criticism of the Department of Education and Science's definition of immigrant pupil.

LOWER PERFORMANCE BY IMMIGRANTS

Six years ago the ILEA initiated a survey of the literacy of pupils at the beginning of their second year of junior schooling; it showed a disturbing gap between the performance of immigrant pupils and that of the indigenous population. Nearly twice as many immigrant children were described as poor readers compared with the indigenous population (28.5% of immigrants compared with 14.8% of native born were defined as poor readers). The same survey suggested that four times as many indigenous pupils were 'good' readers as were immigrants (12% compared with 3%). Follow-up research in the ILEA done in 1971 indicates that "as in the previous survey immigrant attainment was on average markedly lower than that of non-immigrants" and that the mean reading age for immigrants is at least a year below that of non-immigrants. Information collected about the same pupils at the end of their primary schooling indicates that twice as many immigrant pupils are found at the bottom of the performance distribution than would be expected by chance and only about one-third of the expected proportion is placed in the upper bands. Perhaps more significant, the ILEA researches show that even pupils from minority groups who have been fully educated in this country are still functioning across the primary curriculum at a level well below that of the indigenous population and comparisons within the schools suggested that minority group pupils are not performing at the same level as under-privileged white pupils.

Summarised from **Educational Needs of Children from Minority Ethnic Groups**. (Community Relations Commission, 1974.)

Teacher education for a multi-racial society

Mr Richard Willey is the Reference Officer of the Community Relations Commission, 15/16 Bedford Street, London WC2E 9HX. The Commission is concerned with all the aspects which contribute to harmony in a multi-racial society. A number of its publications are of value to teachers, not least its guide to the study of world religions, obtainable from above address for 35p.

Growing Concern

Britain is a multi-cultural society which now includes some 1½ million people of Asian, West Indian or African origin, over 40 per cent of whom were born here.¹ Are teachers prepared adequately to work in this society? Do they understand the differing needs of children in a multi-racial class? Have they been given sufficient help in coming to grips with the cultural difficulties minority group children may face? Have they considered ways of educating all children for life in a multi-cultural society? These questions must be dealt with if teachers are to meet the changing demands which they face in schools. This paper gives an account of some of the suggestions as to how this can be done which are made in two recently published reports, — **Teacher Education for a Multi-cultural Society**² published jointly in June 1974 by the Community Relations Commission and the Association of Teachers in Colleges and Departments of Education and **In-Service Education of Teachers in Multi-Racial Areas**³ published by the CRC in October.

As far as the teacher training institutions are concerned it has only been recognised fairly recently that it is necessary consciously to prepare students to work in a multi-cultural society. It was only in the second half of the 1960s that the colleges began to pay specialist attention to the needs of 'immigrant' pupils and later still that education for all students to teach in a multi-cultural Britain came to be considered. When the Robbins Committee reported in 1963 they declared as one of the aims of higher education 'the transmission of a common culture and common standards of citizenship',⁴ but they clearly had only the indigenous culture and its standards in mind and they saw no need to relate these to a

multi-cultural society. By 1971 the position had changed sufficiently for the James Committee to state categorically that "an understanding of the multi-cultural nature of society should feature in any general education".⁵ Two years later the evidence submitted to the Parliamentary Select Committee on Race Relations and Immigration revealed broad agreement that the present position was unsatisfactory and that increased provision was necessary at all levels⁶. However there was less agreement about exactly what should be provided and how.

College Re-organisation: an opportunity

As far as teacher education is concerned a unique opportunity for a thorough re-appraisal of existing provision has been provided by the Government's current reorganization of higher education. Reorganization, of course, means that all those involved in teacher education are currently passing through a time of uncertainty and upheaval which places strains on the institutions and their staffs, but it also presents a unique opportunity to think again about how preparation for a multi-cultural society can be provided in the context of changes such as the setting up of new degrees and Diplomas of Higher Education, the move towards an all graduate profession and the expansion of in-service training with its new patterns for the induction year, the growth of professional centres and the development of studies for experienced teachers.

This opportunity must not be lost at what is a critical time for race relations. The students we are training now will be teaching fewer and fewer 'immigrants'. Increasingly they will be teaching young black or brown Britons, born here and wanting the same educational and occupational chances as their white classmates. If they do not get these chances they will suffer as individuals, and society as a whole will suffer from their disillusion and alienation.

The Report of the joint CRC/ATCDE Working

Party therefore begins by arguing the premise that appropriate training for teachers is crucial to the development of a racially just society and then attempts to set out practical guidelines for the colleges and departments. There are chapters dealing with provision for all students in initial training, specialist options, post-graduate courses and the in-service stage. Appendices provide details of existing courses and of resources available.

The CRC/ATCDE Report argues that **all** students, wherever they teach, will be working in a multi-cultural society and should leave their teacher training institutions with some awareness of what living in such a society means for them as individuals and professionals. Appropriate preparation needs to be diffused throughout both the general education and personal development of the student through knowledge of a subject or subjects, and the more specific professional training. Action is necessary at three levels — informational, technical and affective. For all students, wherever they may come from and wherever they may finally teach, some work under the informational and affective headings is essential. The technical aspects will need to be dealt with as far as teaching practice, classroom control and some introduction to the teaching of English as a second language and dialect variations are concerned. More advanced issues relating to the technical and affective headings are properly left to in-service training. In particular the report stresses the importance of direct contact with members of minority groups as a way of breaking down stereotypes, the role which can be played by colleges in rural as well as multi-racial areas, the opportunities for relevant curriculum development in main courses such as history, literature, religious studies etc, and the importance of a whole college attempting to provide an ethos in which students are made aware of the multi-cultural nature of society and which involves all members of staff.

Initial training also has a key role to play in providing specialist help to students who plan to teach in multi-racial schools or who wish to develop multi-cultural understanding in areas

where there are no, or few, minority group children. The current move towards modular course structures opens up new possibilities for doing this. There will be greater flexibility and opportunities to design a variety of units or parts of units. There is, for example, a need for academic studies which include not only specific options — for example, a B.Ed unit on 'Education for a Multi-cultural Society' — but also incorporate relevant material in a wide range of other studies, such as 'Cross-cultural Perspectives in Child-rearing Practices', 'Urban Education', 'International Understanding' etc. Relevant options can also be introduced within other disciplines, for example, units on 'West Indian Literature', 'World Religions', 'Indian History' etc. and professional options can be developed on the wide range of issues raised by working in a multi-racial classroom. Provision must also be made within Dip.H.E. and B.A. courses for the other categories of students who will be present in the reorganised teacher training institutions.

Postgraduate Courses

Postgraduate courses are not under the same immediate pressures for restructuring as are other initial courses for student teachers; but these courses also need to be reviewed in a conscious and deliberate effort to make them more responsive to the professional and personal needs of students who will all be teaching in a multi-cultural society and many of whom will teach in multi-racial schools after only one year of training. The brevity of the postgraduate course clearly imposes considerable pressures, nevertheless, in determining criteria and priorities, the multi-cultural perspective should not be omitted from the subject or method area nor from professional or educational studies. The CRC/ATCDE report suggests that postgraduate training should include multi-cultural perspectives in its educational curriculum and methodological studies, that specialist options should be provided, that individual study and fieldwork experience should be encouraged among graduates, and that a positive attitude towards relevant in-service education should be inculcated. The report gives examples of ways in which this can be done.

In-Service Needs

It is particularly urgent to meet the need for specialist training of serving teachers in multi-racial areas, the vast majority of whom will have received no specifically relevant training at the initial stage. In-service provision will, of course, have the most immediate effect on the position in schools, and, as has been stressed earlier, if large numbers of minority group pupils continue to fail significantly to realize their potential and only a small minority achieve their aspirations, a substantial part of the population identified by the colour of its skin will be performing at a level below that of other groups. There is a need for a wide diversity of in-service courses at all levels, — advanced studies leading to formal qualifications, the development of in-service B.Ed studies and a wide variety of shorter courses, both college and school-based. University institutes and departments should use their academic freedom to develop courses along study group lines which may appeal to teachers who are not attracted to more formal lecture based courses. In particular specific help for the inexperienced teacher in multi-racial areas should be built into the intended induction year provision, and professional tutors in multi-racial areas should be given specialist training. A high priority must be given to in-service programmes for lecturers.

The concentration of minority group pupils in certain areas, and in certain schools within these areas, creates the need for particularly urgent concerted in-service programmes for these schools. Government figures show that 64% of schools have no 'immigrants' whereas 8% of schools have 10% or over and 3% of schools have 25% or over.⁷ It is teachers in these heavily multi-racial areas who often need urgent practical help in a comparatively new situation.

In this context the CRC report on **In-service Education of Teachers in multi-racial areas** looks at the range of present provision and comes to the conclusion that the school-based course has the greatest potential to influence the environment of pupils, although these courses cannot be effective in isolation

and the report therefore recommends that local authorities should provide a diversity of courses with the emphasis on those based in the school. There can be no doubt that there is at present a disturbing lack of in-service training for teachers in multi-racial situations. A National Foundation for Educational Research study revealed that during the three year period studied (1968-70) only 15% of primary teachers and 3% of secondary school teachers had attended any course dealing with 'immigrants'.⁸

Yet the evidence of the CRC study, based on interviews with over 100 course providers and teachers, was overwhelmingly that teachers want to be given the expertise and resources with which to help adequately all their pupils to attain their full potential.

The changes asked for in the two reports which have been discussed have a critical urgency for the future of race relations. Far too many teachers are insufficiently prepared to work in today's multi-cultural society and unless their training is updated our teachers will be unable to meet the new challenges they face. Certainly the quality of our community life may be profoundly influenced by the way these reports' recommendations are interpreted and implemented.

Richard Willey,
Reference Officer, Community
Relations Commission

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3. 'In Service Education in Multi-Racial Areas, An evaluation of current practice', October 1974. Available from the CRC, price 60p.
4. 'Higher Education'. Report of the Committee appointed by the Prime Minister under the Chairmanship of Lord Robbins 1961-63 (HMSO 1963).
5. 'Teacher Education and Training', A Report by a Committee of Inquiry appointed by the Secretary of State for Education and Science, under the Chairmanship of Lord James, 1970-71. (HMSO London 1972).
6. 'Education', a Report by the Select Committee on Race Relations and Immigration, Sessions 1972-73, 3 vols. (HMSO London 1973).
7. 'Statistics of Education', DES 1972. 1972 is the last year for which these statistics are published.
8. 'Organisation in Multi-racial Schools', H. E. R. Townsend and E. Brittan, NFER 1972.

Black identity and curriculum change

Early in 1971, a group of teachers at Tulse Hill School near Brixton in South London began discussing with senior pupils how the curriculum of the school could be modified to represent the fact of a large black minority within the school. The Government's Immigration Bill, then under discussion, seemed to be the trigger for action.

Fifth and sixth formers who wanted change found common cause with some members of the teaching staff, which as a Common Room Association had passed a motion deploring the implications of the Bill. Three things became clear: that black pupils in the school felt there was little in the content of the curriculum with which they, as a group or as individuals, could identify; that both black and white pupils were prey to myths about black people which the school did not appear to challenge; and that large areas of the world were ignored in the curriculum or sketchily and dubiously considered.

At the time of writing this article, Mr Bev Woodroffe was Head of English for Tulse Hill School. He is now the first inspector for multi-racial education, in the Inner London Education Authority. The article first appeared in the Schools Council Newsletter, *Dialogue* (No. 16, Spring 1974) and is reproduced here by kind permission of the editor, and of the Headmaster.

Curriculum change occurs in many different ways. Those of us who had been at the school some time had been aware of a number of views of the school and its black population in the previous four or five years. I think it is worth listing some of them:

They have come over here voluntarily and they should learn our ways and fit in.

They are backward because they have had little schooling/inferior schooling, have experienced culture shock, been separated from parents or, simply, they are less intelligent.

They behave boisterously because they are restricted at home and cannot adjust to more liberal/progressive approaches.

They are very good at games and this should be encouraged.

They and their parents have grave over-expectations of their potential for their future careers.

More recently when, for instance, ten black sixth formers are studying A-level English in the lower sixth and the climate of opinion in

Brixton has changed radically, we have begun to get different views expressed:

Those who have had all their schooling over here are very different.

If only there was less concern with black consciousness and political groups, the able black pupils would have a better chance of getting on.

Our aim should be to give them the means of getting out of Brixton and making it in Richmond.

Sixth-form black studies

In the fairly widespread climate of the earlier views, we felt that such views should be challenged and that we should act quickly. We were able to include a black studies course in general studies time in the sixth form.

The sixth-form black studies course began with a consideration of what was happening in the Brixton area. We attempted to find answers to a number of questions: why there was a sizeable immigrant community; where people had come from and for what reason; how they were living and what relationships existed with the host community. From this point, the course developed into a range of other areas which took us back into history, into other cultures, to the situation in other parts of the world, like Africa, America and Asia. Of course we, the teachers, were learning with the students. We had to purchase a wide range of books for the library, to use all the outside contacts we could and to persuade students to use the facilities of specialist libraries, and to go to exhibitions, and theatres and cinemas. Most important, outside speakers were widely used. Many of the students undertook considerable individual projects on different aspects of the course, such as Black Power movements in the USA, facilities for young people in Brixton, the Green Revolution in India.

Alms and results of black studies

As the group contained both black and white students we conceived two main aims: to create for young black students the possibility of finding means of working towards an establishment of identity in their unique situation, and to open up for the whole group some understanding of Britain as a multi-racial country in the late twentieth century.

For a year the course itself was most successful. (It is interesting that it is apparently taking root again this year after a lean year even though, ironically, it is timetabled against games!) John Sherrington, who became the organizer of black studies and I have been inundated with requests to provide information and to speak. Clearly this represents a wide concern over the curriculum of multi-racial schools. While we attempt to be of use to others, we are very conscious that we are only beginning to uncover some of the needs of our own situation and ways of meeting these needs.

I find it difficult to summarize what has happened; it is best, I think, to isolate some of the significant things. The students found the course relevant, became very involved and in the process learnt much about each other's differences and similarities. I think this led to greater understandings. Some black students were motivated by the course to approach other studies more positively. A consciousness of the problems of young pupils grew and several of the sixth formers took on a responsibility of assisting tutors with their first forms. This was the sixth formers' idea. Some teachers believe that some of the students on the black studies course spent too much time on the work and ideas to the detriment of their overall progress. Fourth and fifth formers were concerned that they had no opportunity for black studies and a weekly session after school was set up. Pupils attended from schools as far as five miles away and the activities are now organized by ex-pupils.

Personal conclusions

Perhaps my own response to the development of, and beyond, black studies can best be seen from three ideas I now consider to

be central:

The search for identity among young black people in this country can only successfully be carried out by black people themselves, though multi-racial schools can help.

Present curricula often both distort the understanding of and relationship between different races and often fail to present in their content the means of forging new understanding.

Until the DES and local education authorities take a positive view of the situation, and act, any advances will be piecemeal.

The black studies course at Tulse Hill made some of us realize that we were doing far too little in terms of curriculum content to reflect not only the school as a multi-racial school but also the school as a place of education in the 1970s. We have now introduced the Caribbean and Africa as topics in integrated studies in the first and second years. The English Department has greatly increased its stock of books and other materials by and about black people. We have had contact with publishers discussing possibilities of new materials. Some of us are beginning to see that there has to be a place for study in school whereby pupils of different races can identify themselves; but in the long term, it is more important that pupils of all races in the school can share a major part of the curriculum more successfully. I believe we have to begin by considering some major themes as fundamental to curriculum content. These would include: the relationships, now and in the past, of the rich and poor countries; the distribution of resources in the world; political movements and developments; democracy and other systems; nationalism. I think if we were to start at this point, we might begin to sort out a curriculum that would both help the multi-racial school and be relevant to all pupils who are going to live in a rapidly changing world.

Changes to benefit all

I hope I have made clear that these views are essentially my own. In a large, inner city, multi-racial comprehensive school it is not

surprising to find a variety of responses. We are fortunate at Tulse Hill, in that the ILEA has been prepared to pay for a weekend conference in which we looked at ourselves carefully as a multi-racial school and considered in what ways we need to change. We considered the external influences on the school and how we respond to them, the pastoral care provision in the school, and its curriculum. With us were governors, parents, pupils and members of the community and its services. We hope that this will prove a major contribution to our understanding and to changing our organisation. I believe upon one particular group in education will lead

to a recognition that changes in school need to occur not only for and because of **the special groups** but for and because of **all**. Such changes made in curriculum, in relationships with the community and in pupil participation and school organization can be timely and valid for black and white pupils alike.

Mr Bev Woodroffe,

Inspector for Multi-racial Education, London

Cover Picture: This is one of several vivid photographs taken at Tulse Hill School, to illustrate the article in 'Dialogue', by **Janine Wiedel**.

Education for a multi-racial society project

In 1972 the Schools Council accepted from the National Foundation for Educational Research a proposal for a major project of research and development in Education for a Multi-Racial Society.

Stage one — the inquiry

The first stage of this project was an inquiry, the report of which has been published as Schools Council Working Paper 50, **Multi-Racial Education: Need and Innovation** (Evans/Methuen Educational, November 1973, 65p net).

The report gives a statistical analysis of and excerpts from replies to the inquiry, which asked in essence three questions:

- 1 Do you consider that your syllabuses should include as an aim the preparation of pupils for life in a multi-racial society?
- 2 Do your present syllabuses include any items specifically designed to help prepare pupils for a multi-racial society?
- 3 Do you foresee any changes in syllabuses to make them more applicable to pupils in a multi-racial society?

The appendix to the report gives examples of work in education for a multi-racial society,

including a report by Bev Woodroffe. This inquiry will form the base for a second stage in which materials for teachers and pupils will be developed.

Stage two — developing materials

In developing these materials for teachers and pupils, the project will attempt to achieve two aims: to promote in pupils more positive attitudes to other cultures, national and ethnic groups; and to assist pupils whose mother tongue is not English to operate more effectively within the educational system.

Amongst methods likely to be used are: working with groups of teachers probably in eight areas of the country to appraise, interpret and devise materials;

working with curriculum projects to persuade them to reflect in their materials the needs of multi-racial education;

exploring with publishers and broadcasters ways in which their output can also be brought to reflect the needs of a multi-racial society.

Missed opportunities

The project team argue that at present many opportunities are missed and that published

material, including that of Schools Council projects, discriminates by neglect. That is to say it fails to recognize the multi-racial nature of our society and of our schools. In many cases it would need relatively small adjustments for material to be devised in which children from minority groups and cultures might recognize themselves. It is the intention of

the team to attempt to remedy this situation through whatever opportunities are open to them in the intensive period of work ahead.

Please contact

Interested teachers of pupils between 5-13 are invited to contact the project at NFER, The Mere, Upton Park, Slough, Bucks, UK.

From where they come

Teachers in multi-racial schools have stressed the importance of learning as much as they can about the countries from which immigrant children come. Some education authorities, perhaps with the help of a special grant, have sent groups of teachers to the Caribbean to learn more. Some teachers have concentrated on collecting pictures and materials to use directly in their teaching. Others (as here) have been concerned to study social life and problems. Such enquiries have shown the disturbing differences (and hence, problems of re-adjustment) between the Caribbean and the UK. The following is the concluding section of a recent report by two visiting teachers, which first appeared in the **EDC Review** — the journal of the Educational Development Centre, Garrison Lane, Birmingham, 9B 4BS (Acting Editor: L. E. Page). This Spring issue, 1975, (No. 16) can be obtained from the Centre for 35p post free.

Except in some areas of strong East Indian affiliation, the family pattern throughout the Caribbean area is different from ours. One can trace the cold break-up of families during slavery. Now the extended family is common, with grandparent or aunt involvement helpful to mother, and a frequent total lack of a regular male model, let alone a father figure. Dominant grandmothers are often left behind on emigration. 'Illegal child minding' is unheard of: neighbours, villagers, care for each other's children. The nuclear family does not appear until arrival in the UK, and its foundations may be unsteady. A man arrives, lodges and finds work. Later (perhaps after a period of cohabitation with a friend in UK), he sends for his wife and later on still, they send for a child or children. The children will feel rejected by parents; they have the traumatic experience of leaving grandparents or aunt and uncle with whom they have a longish and good relationship; they reach an alien, cold (in all senses) land; there may be a baby

whom they do not know and to whom they must take second place. The food is different. The language is different. Customs are different. Mother and father are seeking recognition in our society; there is no extended family to help and advise. Parents cannot confide in neighbours for fear of further embarrassment; children cannot run to grandparents for comfort. Any diversion from 'normal' by the children is seen as an embarrassment and harshly punished. Harsh punishment of children is accepted both at home and in school. In the latter, there are often many unqualified teachers and classes are larger.

Thus, not only do immigrant children have difficulty in settling but their parents do not understand the philosophy of our educational pattern and are often critical of its 'lack of discipline'. It may be worthwhile to compare immigrant family patterns for at least two generations with the generally emerging pattern in new towns within the United Kingdom. Even where the family has moved only 30 miles from grandparents, and there is a reasonable level of literacy, disengagement from social visiting and letter-contact occurs in a high proportion of cases in a relatively short time. This pattern is accentuated for immigrants.

One half of the population in the West Indies is aged under 21 years; unemployment, especially amongst the young, is a fact of life, but despite lack of unemployment benefits in most areas, sunshine and fruit and the pattern

of life make unemployment not unacceptable. How long does it take to inculcate new standards in terms of a total life pattern?

There is throughout the Caribbean abject poverty alongside massive riches; and the tourist epitomises the 'haves', and he is usually 'white'. Thus there is violent crime, 'Black Power' talk and the notion that the police are quasi-military, and with other pub-

lic figures, are corrupt, so people do not believe in the fairness of the system.

Mr S. F. Johnson,
Head of Teaching Services

Mr M. Townsend,
Area Social Services Officer

(Both men are members of the City of Birmingham Social Services Department.)

Miscellany – News and Books

Return to Africa

There has been wide interest in the issue on 'African Education' (March 1975) and extra copies can still be obtained at 25p post free. We have received further details about Mr Nduka, who was a contributor. Otonti Nduka, M.A., M.Phil., Dip. Ed., a Nigerian, is a graduate in philosophy of both Aberdeen and London and was a Commonwealth Scholar at the latter university in 1966-67. He has held various academic and administrative posts, mainly in education. Publications include **Western Education and the Nigerian Cultural Background** and several papers in learned journals. At present he is a senior lecturer in history and philosophy of education at Ibadan University.

Nelson and the Ibadan University Press have drawn our attention to the book **Africa in the nineteenth and twentieth centuries**, which **Godfrey Brown** edited with **Joseph C. Anene**. This first appeared nearly ten years ago, but still can claim to be an authoritative study of African development seen largely from the view-point of the African people themselves, and to make available "the new orientation and some of the findings of the research that has been undertaken in African history of recent years". Interestingly, this book originated to help teachers of the new syllabus on African history, which had just been introduced by the West African School Certificate.

We regret that the price of the ILEA Africa materials was incorrectly given on page 55 of the March issue as £17.20. It should have been (allowing five pupil sets of each of the four folders) **£32.80**.

Education and Schooling

This is the title of a new book by **W. Kenneth Richmond**, published by Methuens.

He draws together material from a remarkable range of sources to illustrate his argument.

In the last two or three years the crisis in schools, particularly in urban areas, has escalated. At the same time a number of writers have advocated either the abolition or the recasting of the school system as a whole. Kenneth Richmond sees these phenomena as symptoms of a struggle towards a much-needed new

theory and practice of education. Increasingly, he feels, it is realised that a schooled society is not synonymous with an educative society, and that learning which stops at the age of sixteen and which makes the learner the submissive receiver of instruction and training is simply inadequate in an age of technology.

The 'generative theory' of education outlined in this book would conceive of the learner as the controlling agent in a network of educational resources, and of education as a lifelong process. Learning can no longer be confined within the frames and classifications imposed upon it by traditional pedagogy. Recent research evidence indicates that the importance attached to formal schooling is greatly exaggerated and that the financial and other resources devoted to the expansion of so-called educational services are largely wasted.

There is a need, the author stresses, for a much wider definition of education — one that would recognise the validity of the numerous skills acquired outside the classroom (at home, in the peer group, at the workplace) and would deliberately foster a 'school without walls' policy, whereby community institutions and organisations could be used as learning environments. Only by taking steps in this direction, he believes, can we overcome the apparently intractable problems of the schools today.

Excitement and Growth

Mr J. B. Thomas, Lecturer in Education at Loughborough College of Technology, has contributed the following review of **Gestalt Therapy: Excitement and Growth in Human Personality** by **Frederick Peris**, **Ralph Hefferline** and **Paul Goodman** (Souvenir Press £3.00).

In a recent copy of 'Psychology Teaching: the Bulletin of the Association for the Teaching of Psychology' a student was bemoaning the low standard of psychology teaching in his College of Education. The lecturer, we are told, mentioned "this bloke Gestalt". This "bloke Gestalt", however, might well be conjured forth when one considers the fruitful applications by the gestalt school of psychology to problems of learning. Unfortunately a side effect of this output was an over-emphasis on the perceptual aspect of gestalt psy-

chology and an ignoring of its contributions in the field of personality research.

The present volume, first published in 1951, went a long way towards redressing the balance. Perls and his co-authors stress the wholeness and integrity of the personality and argue that such integrity can only be achieved through the individual's awareness of the world around him: that awareness having characteristic qualities of contacting, sensing and exciting. The aim of therapists is that the person should be in creative contact with the environment. The whole person determines his parts and is not merely the total sum of his parts. The emphasis on the totality of the personality is the theoretical credo of the book.

The text is divided into two volumes. Volume I is a theoretical discussion around a series of experiments intended to help the individual orientate and manipulate his self. The reader is given experimental accounts of how to contact the environment, how to learn techniques of awareness and how to direct awareness. The titles of some of the experiments give the flavour of the book: experiment 6, sharpening the body sense; experiment 9, integrating awareness; experiment 11, changing anxiety into excitement; experiment 12, investigating misdirected behaviour. Volume II concerns itself with a gestalt theory of growth (against a background which deals with problems of reality, human nature and society, and with theoretical statements of the psychology of self). It is appropriate that this book be reviewed in 'New Era'. At a time when we are seeing the irrelevance of much behavioural and cognitive psychology for the real world of the schools and, instead, beginning to seek an understanding of the interpersonal relationships that really matter in learning and achievement, this book has a clear message. We only understand the pupil when we see him as a complete person, not merely a collection of abilities or personality traits, and when we pay due regard to the affective and conative aspects of his life in school. Thus the authors of Gestalt therapy are in accord with those who subscribe to the views of the World Education Fellowship and seek a 'New Era' in home and school. Gestalt therapy has a value system which would have been understood by George Lyward whose lasting memorial is the belief that even the most recalcitrant of youth have the capacity to develop good personal relationships.

Worldly Goods

Among several useful books and materials which have reached us are:

1. **Managing the Planet.** Edited by **Peter Albertson** and **Margery Barnett**. Published by Prentice-Hall, Inc. at \$2.45. This is a report of the 'Environment and Society in Transition' Conference held in New York, 1970. An impressive range of contributors.
2. **World Facts and Trends** by **John McHale**. The second edition of the work first published in 1972, by Collier Books. \$2.95. McHale was one of the contributors to the above report. Less than a 100 pages, but packed with information and excellent graphs and tables.
3. **Geography Games.** This is a valuable component of the Longmans Resources Unit at 9/11 The Shambles, York. They can only be obtained through the Subscription Scheme — details from the above address. The games and simulations have been composed by **Rex Walford**, **Stephen Cotterell**, and **Geoffrey Dinkele**. Although some concentrate on examples from the developed world, such as 'Motorway' and 'Ur-

banisation', others such as 'Breadline' explore world problems.

Human Space

Judging by these three examples which have reached us, this series on Human Space, Edited by the geographers **Rex Walford** and **Michael Storm**, deserve to be more than just an epilogue to Penguin Education.

1. **Utopia** by **Colin Ward**
2. **Survival** by **David R. Wright**
3. **Where You're At** by **Brian Goodey**

These books are eye-openers in more senses than one. They genuinely illuminate 'man's use of his environment' (though be prepared for that cliché to be burst open), by offering readers (if that is the right word) an exciting visual experience. It is not just that they are well-chosen photos, cartoons and extracts, but through imaginative lay-out and juxtapositions all sorts of new thoughts are set off.

See you in Sydney

Advance notice of the international conference of the WEF in Sydney, August 1976, has just arrived. It will be organised by the Australian Council and its branches, under the title '**Living Education here . . . now!**' Enquiries should be addressed to the Secretary 'WEF 76', 265 Castlereach Street, Sydney, Australia 2000.

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The May issue of New Era was to have been devoted to European Studies. In the event insufficient suitable material was available at the time that copy was due to go to press. We include however one article on this theme and shall publish other contributions (especially, we hope, from outside the British Isles) as they become available. (D.B.)

The Concept of Self in Teaching

J. B. Thomas, Department of Education, Loughborough University of Technology

SUMMARY

Empirical studies of the self-concept are rapidly increasing as psychologists are realising its importance as a construct in the field of education. It is an area with which teachers need closer acquaintance and it is the purpose of this paper to define the self-concept, to trace its study historically, and to indicate its relevance for much of the teacher's work.

INTRODUCTION

The self-concept may be defined as "an organised, learned, cognitive and unitary configuration of conscious perceptions, conceptions, and evaluations by the individual, of his self as he actually is (Perceived-Self), as others are supposed to see him (Other-Self), and as he would most like to be (Ideal Self)". (Zahran 1967). We know of the function of the self-concept as a motivating, integrating, and organising force in a person's experience and as such it is influential in the school situation. As a developing part of the personality, the self-concept is obviously included in both the theory and practice of learning in that personality differences affect learning, while the school situation itself will affect the development and evaluation of the self-concept in an individual. Staines (1970) has summarised the importance of the self-concept in learning and teaching as follows:- the self is ubiquitous in classroom behaviour; the self is a major learning outcome of the classroom; the self develops according to the laws of learning; once developed, the self becomes a factor in all subsequent learning; the self conditions all further learning of the self, and the self can be changed by controlled experience.

This importance of the self-concept to teaching has resulted in a number of studies in the classroom situation. These studies are more clearly understood against the historical background to the self-concept in psychology and education.

HISTORY

'Self' began as a philosophical concept (Hamachek 1965) and philosophical interest

in the self-concept still continues (Johnstone 1970). However as psychology evolved as a separate entity from philosophy at the end of the nineteenth century the self as a related concept moved with it. William James (1890) propounded the following constituents of the self: the material self, consisting of individual's material possessions, including his body; the social self, or the recognition received from others; the spiritual self, the inner or subjective being; pure ego, the stream of thought which makes up the individual's sense of personal identity. James laid claim to self as a psychological construct but the behaviourism characterising the psychology of the first half of the twentieth century reduced self to a psychological construct of little importance and until rescued by Hilgard (1949) the self was lost to academic psychology and became the subject of numerous sociological and psychoanalytical theorists (Mead 1934, Freud 1949, Adler 1930, Horney 1946, Sullivan 1964). Psychoanalysts still make valuable contributions to the theory of self (Jacobsen 1965) and other than psychoanalytic therapists have contributed to self theory and conceived personality in terms of the ways the person perceives himself, other people and his environment (Snygg and Combs 1949, Rogers 1951, Leary 1957), while the work of Gardner Murphy (1947) made theories of self central to the concept of personality. Murphy, like G. H. Mead before him, saw the self clearly defined via social processes, but aided by the child's perception. This perceptual process might be hastened by the arrival of language, e.g. the pronouns 'mine', 'you' and 'I' might be regarded as concept valuations of the self. Social contact, play, and similar experiences add to the growing self concept and the process of identification hastens it forward, as do projection and introjection until by the age of 3 the self picture is fairly well integrated. As the picture becomes more established, the child becomes less a perceptual object and more a conceptual trait system. Experiences

in school finalise the self picture; proneness to a particular behaviour is recognised as one's own and in due time becomes a prominent feature of the self.

Hilgard (1949), in attempting to integrate the concept of the self with Freud's writings on the mechanisms of psychological defense, stressed how self-conception may motivate the individual to goal achievement. Hilgard saw the self as a product of interpersonal influences and probably only having a full meaning when expressed in social interaction. The work of Hilgard helped make self-concept respectable for scientific psychology and since 1950 studies of self-concept have spread into so many areas of **psychological theory** that Loevinger (1966 and Loevinger and Osorio 1966), on data from many sources, suggested that ability to form a self-concept increased with age, intelligence, education and socio-economic level. Concern with such variables has been shown in many psychological and educational researches since 1950 (Thomas 1973). In that time self theory has increasingly entered educational theory and I am in the rest of this paper concerned to show how it may be relevant to educational practice.

IMPORTANCE IN TEACHING

The ever increasing attention to the individual in education will inevitably stress differences between separate individual's academic and social development. Learning performance is affected not simply by intelligence but also by personality, and personality also relates to levels of maturation and anxiety. Empirical evidence on personality and learning points to a relationship between learning and personality type. Self theory is an important area of personality studies and is relevant in educational research, as indicated in the paper by Staines referred to earlier. Experiences in school continue the development of self and the process of identification with parents now gives way to a self picture that is one's own. When, says Murphy (1947), a pupil is singled out for praise or blame, his self is given the role of good or bad entities for this is determined by one's own good or bad acts. Prone-

ness to a particular behaviour is recognised as one's own and in time becomes a prominent feature of the self. Marston (1968) has pointed out the importance for learning of improving low self-confidence and in relating self-theory to conditioning theories of learning underlines again the importance of self-theory for the teacher, for the self is an essential aspect of the learning process and so is of primary concern for all those interested in any way in the growth of children.

If the self is learned it can be consciously taught by the teacher. Jersild (1951) complained that the teaching of self-understanding was evaded in schools and proposed that the aim of education should be to help the growing person while he is in process of adjusting to conditions within himself, to help him realize his capacities and abilities, control his emotions, appreciate his strengths and weaknesses and set himself realistic goals. Probably the most important facts in a child's life are his relationships with others and his relationship to himself, and Jersild pleads that "learning which pertains to anything so crucial should properly be part of the child's education and indeed should be regarded as the most important of the educational program."

This program of teaching pupils about their self development is perhaps most important in adolescence for many psychologists would argue that adult maturity cannot be achieved without some relatively serious self-conflict during adolescence. Wall (1968) suggested that the road to maturity lies through the construction of four selves — social, sexual, vocational and philosophic. The staff of a school can create security and reassurance for the finding of the four selves and provide information and guidance to the adolescent for making responsible choices in what Hemming (1966) has called the struggle for self-fulfilment in the tasks of dealing with the heightened emotionality of adolescence, attaining personal identity, establishing good relationships with peers, developing sexual adjustments, attaining recognition by and acceptance from adults, and finding a set of values by which to live. Hemming suggests

that to give up this struggle for self-fulfilment is a betrayal of the self and in 1971 he developed this theme in pointing out the relevance of self-value in the development of individual and community morality, "for a well-founded sense of self-value with its concomitant self-confidence is the sine qua non of moral development". Without adequate feelings of self-value one has an inadequate sense of responsibility. It can be argued that this relationship between self-value, self-confidence and moral development needs much more attention in schools, especially as the competitive nature of much education may counteract the enhancement of such relationships. We may emphasise Hemming here in his comment that self-values are not only important for the community life of the individual but, in reverse, community values are relevant to the development of values of self and these community values operate throughout the school years and often the school is the institution through which these values are transmitted to the individual child. These community values will also partly determine teacher's beliefs about their pupil's potential achievement during and after their school careers. Palfrey (1973) has illustrated that by setting different levels of expectation throughout a school a headteacher may impose upon certain sets of children a diminished concept of self. To a marked degree the head of a school predetermines the child's developing image of himself not only as a pupil but as a human being.

These values of self would be more easily transmitted if self-education could be structured into the curriculum for there is rich opportunity for self-reference in many school subjects and even a case to be made out for teaching psychology (especially developmental psychology) to adolescents (Thomas 1970), but there is evidence that schools are failing to take this opportunity. Richer (1968) concluded that pupils felt that teachers rejected the personalities of less able and average children, that pupils were not treated as persons or taught to seek responsibility and be self-critical. Richer comments that teachers primarily see schooling as a system of social control, basically custodial, and in-

formal behaviour taking place in areas defined by the staff. As a result many children are disobedient, apathetic, or neurotic and become skilled at developing a false self system capable of protecting and defending the real self. If the strongest need of the individual is the satisfaction of a realistic self-concept then it would seem that schools are geared to defeat this aim, that students moving from schools to colleges are often characterised by feelings of low self-worth and inferiority (Cohen 1972), and that ex-pupils emphasize the failure of their schools to respect their selves and treat them as personalities (Lotwick 1969, 1972). Many pupils if asked to participate in the planning of a curriculum or a syllabus would make demands for a greater emphasis on the developmental tasks of adolescents: in summary would want more opportunity for education of the self (Thomas and Watkins 1971). Interestingly there are now perhaps signs that institutionalized education is beginning to pay greater attention to adolescent needs and to provide opportunity for the young adult to prove his competence and to establish self-understanding (Gammage 1971).

The need for greater attention to the self in education is implied by Havighurst, Robinson, and Dorr (1946): "it is clear that the schools, churches, and youth-serving agencies influence the ideals of youth as much or more through the presence and behaviour of teachers, clergy, and youth leaders as through their verbal teachings". Staines (1958) demonstrated that teacher-behaviour can make specific changes in the pupil self-picture, and Hogan and Green (1971) describe the organisation of teachers' workshops to make teachers aware that they are able to modify the self-concepts of children and argued that in-service courses for teachers should include cognitive and affective activities that will help enhance the images that pupils have of themselves. Davidson and Lang (1960) described how perceptions by children of their teacher's feelings towards them related to self-perception, achievement and school behaviour, while Perkins (1958) showed that those teachers who participated in child study programmes helped reduce

discrepancies between pupil's actual and ideal self-concepts. Many teachers, however, still need to realize their potential in aiding the growth of pupils' selves partly because they underestimate the importance of their own selves in educating the selves of others. Comb (1965) points out that teachers too are individuals who must have self-discipline and seek to be persons in their own right, while Menninger (1953) suggested that self-understanding for teachers must be a necessary prerequisite of teaching children to appreciate their own selves. Teachers, not only pupils, Menninger writes, must recognise the need to improve their own behaviour, to maintain their mental health, to get satisfaction through self sufficiency, to be emotionally mature and to learn to profit from mistakes and successes: in Comb's phrase "each of us must seek to become the very best self he can be."

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School-Centred Counselling

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Counselling in secondary schools continues to be regarded as a growth area. Counsellor training is showing signs of a modest expansion, and employment prospects for counsellors would appear to be improving. But is counselling in schools client-centred, confidential and therapeutic? Is it non-directive? Is counselling in schools anything like counselling with adults, like Rogerian counselling?

In seeking answers to these questions several critical factors need to be kept in mind. First, the majority of the counselling which takes place in secondary schools takes place with adolescents. In many cases, the child approaches the counsellor because he wants direction — “I don’t know which subjects to take next year, sir” or “I can’t find out anything about sex from my parents,” or “Our Dad don’t know noffink about free meals, an’ he says that I has to find out.” A counsellor who dealt with these situations by using non-directive techniques would soon find himself with a small case load, for it is this type of query which provides the school counsellor with his ‘bread and butter’. This is not to say that some non-directive counselling doesn’t take place in schools, but rather that this is a part of the counsellor’s armoury and is not necessarily the most frequently used.

Second, because of the background of many counsellors now working in schools, counsellors are teachers first and counsellors second. All of the twenty-six counsellors identified as working in the one-hundred and thirty-six secondary schools taking part in the present study¹ (defined by their attendance and successful completion of one year counselling courses) were seconded from schools in order that they might undertake counsellor training at a recognised University Department, and the great majority of these counsellors continue to have teaching responsibilities as **Table One** shows.

| % Time | None | 1.25% | 26-50% | Over 50% |
|-----------------------|------|-------|--------|----------|
| Number of Counsellors | 6 | 6 | 10 | 4 |

Table One: Number of Counsellors undertaking Teaching Duties (N=26)

The fact that counsellors are teaching has been a source of some controversy in counselling circles. But, counsellors need to make contact with pupils if they are to know pupils personally, and if the pupils are to have experience of the counsellor as a person outside the setting of one: one relationship within a school, then what better environment than in a classroom? Counsellors teach in order to make this contact and also to ensure the continued respect of their colleagues, and to avoid being given too much administrative duties within the school. They teach for another reason too, and this is often neglected. A skilled counsellor can make use of the teaching situation (especially in subjects like general studies, personal relations courses and religion) as a group learning situation. Teaching **is** group work for the counsellor who chooses to use it as such, and many do.

An artefact of the teaching background of the school counsellor is the perceived conflict between discipline and caring, between being authoritarian as a teacher and being a potentially helpful person as a counsellor. Strangely, pupils see little of the theorists ‘necessary’ distinctions here. By far the greater number of children who have taken part in the present study see no necessary contradiction between being “straight as a teacher and using the dap if you’ve done something wrong and caring for you”. Indeed, they expect the teacher (for counsellors **are** teachers to the majority of children in schools) to be both, and they are confused by teachers who are not ‘straight’, and are upset by teachers who are not helpful or who just don’t care.

A third, and critical factor which must be taken into account when examining the nature of school counselling is that it is something that takes place within a school: it is a part of the school rather than something apart from it. This is critical for a number of reasons. First, it means that, in practice, the counsellor's first loyalty is to the school. This may express itself in a number of ways — the counsellor may try to change the school in some kind of way in order that the school becomes more adaptive to the needs of its pupils, or he may try to change his clients in some way in order that they receive even greater benefits, at least in the counsellor's terms, from the school — but there is no real escaping the fact that counselling in the school situation is an elaborated form of socialisation. Second, and this needs to be more widely understood, there are situations in which the counsellor may actually pose a threat to his clients. Usually such situations are those which are governed by some form of legal code, whether it is one established by statute (the requirement of compulsory attendance, for example) or by organisational directive (the requirement of many Local Education Authorities that they be informed directly the use of drugs is detected within a school). When a child is **sent** to a counsellor for truancy the evidence of the present research suggests that in eight times out of ten the counsellor will report that child to the Educational and Welfare Officer. The 'legalist' strategy might disturb many counselling theorists, but what is the counsellor to do when faced with a truancy rate of in excess of forty percent of all absences, or an absentee rate of twenty percent? Can he be non-directive with a child whose parents are breaking the law or who is breaking the law himself? There are cases where the child will not be reported, and these are those in which the child's family circumstances are such that it is unreasonable of the school to expect full attendance, but these cases appear (to counsellors) to be few and far between.²

The fact that the counsellor is a part of an organisation like a school has a further implication. It is that often confidentiality is a prin-

ciple which counsellors would like to adhere to, but in practice are unable to in some situations because others have to carry the can. For example, in cases of drug taking, of court appearances, pregnancy or incest, the Headmaster of the school would normally expect to know at least in outline what was going on, and in several of the schools which have taken part in the study counsellors see it as both their right and duty to tell the Head the details of the case. Usually they will seek the permission of the child, but if this is not forthcoming they may regard the breach of confidentiality as an imperative for their own safeguards within the organisation and as a safeguard for the school within the community. When a counsellor acts in such cases he acts on behalf of the school, and counsellors have not the status within most school organisations to take action in such cases without involving their Heads. But such cases are few and far between in many of the schools studied, and the bulk of counsellors' case loads remain confidential.

When taken together, these factors seem to suggest that counselling in schools is something very different from the counselling detailed by Rogers, Carkhuff and the 'therapy schools'. Indeed, it suggests that counselling in school is simply an elaborated form of pastoral care, with the presence of a trained counsellor providing a much needed impetus to caring in the school. Though this may upset many of those who envisaged school counselling as a form of Rogerian therapy helping to liberate and actualise the individual pupil, it should come as no real surprise. The pastoral care tradition in our secondary schools will take more than the emergence of teacher-counsellors to change its nature.

Notes

1. My research into the phenomenology of guidance practices in selected secondary schools is funded through a Social Science Research Council Studentship.
2. For an elaboration, see Murgatroyd, S. J. (1974): *Ethical Issues in Secondary School Counselling* In *Journal of Moral Education*, (1), pp.27-37.

This article develops an idea suggested by Naden in 'How to kill counselling — the Bexley Method', *New Era* vol. 49, 1967 pp.196-197 — to which readers may like to refer.

“...and what would be the use of an unloaded revolver?”

Teaching in Argentina

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The trouble with trying to adapt yourself to life in Argentina is that you never know whether you are facing harsh reality or just melodrama. I had only been a headmistress there for a fortnight when a mother came to say that she was worried by the sixth form's weekly visits to the Institute of English Studies in the centre of Buenos Aires for a special course. "They could easily be held up at the level crossing", she said. "So I have come to ask your permission for Maria Susana to take a revolver with her. It can be kept discreetly in her satchel, hanging on the back of her chair, during the morning's lessons". "What! Not loaded?" was all I could think of to say. "And what would be the use of an unloaded revolver?" she asked. I maintained that Maria Susana with a revolver was more dangerous than imaginary attackers at the level crossing, but in retrospect I am not so sure. Not all strange characters who took an interest in the school were as harmless as the man who was discovered by the P.E. mistress's doberman under the dormitory windows, and chased through a prickly hedge laced with barbed wire. He left his sandwiches behind, which he seemed to have brought as a small boy brings a bag of popcorn to eat while he watches the cinema show.

It was a month before I experienced my first revolution, and when the chairman of the board of governors told me that it might be very nasty I believed him. The school was situated between the military air base and the army headquarters. The navy was fighting the army, and if the air force were to join in we could be caught in the cross-fire. So I sent someone round to the air force Comodoro who lived next door, to get some advice. "Tell the senorita not to worry", he said. "You know that the army are the reds and the navy are the blues. Well, the air force are all just yellow". I felt my responsibility though, and

when a few nervous parents came to collect their daughters I felt that I must let them go. In fact, one of these pupils was the only one to hear shots fired in anger. Her parents, with the illogicality to which I later became accustomed, took her to stay in an hotel in Plaza Constitucion, favoured for demonstrations after the manner of Trafalgar Square, and it was here that the tanks were grouped for their take-over of the city. The hotel residents, irritated by the presence of the troops, poured water down on them, and the troops, understandably piqued, because they were mostly conscripts who would much rather have been at home, sprinkled the hotel facade with bullets.

Between the acts of high melodrama and low comedy, however, the students were supposed to be studying. What kind of education would be appropriate for young people growing up in a situation of increasing political and economic instability, where the sentiments of extreme nationalism are directed against foreign interests, accused of exploiting the people from abroad, but are not directed towards healing the deep social divisions which lacerate the country within? I was headmistress of a 'British' school whose pupils, though not necessarily British, were sent there to learn English. The parents usually expressed the hope that we should inculcate what they regarded as traditional British virtues, such as 'la disciplina' and 'el fair play' — though there was a distinct preference for the discipline to be applied to other people's children and the fair play to be held in abeyance during examinations and athletics meetings. Although our school was not financed by the government, we were nevertheless bound by certain regulations, such as the law that required all children to follow the official programme of studies until they were twelve years old. We also had to remember

that the prerequisites for university entrance were very strictly interpreted, no recognition being given for English qualifications. Any student wishing to enter a university must produce evidence of having satisfactorily completed the course of study prescribed for each year of schooling.

The Argentine educational system is a centralized one, subject to the regulations of the federal government and administered and financed through the provincial authorities and the municipalities. School attendance is compulsory for children aged from 6 to 12 years, and secondary and university education are free. The Government claims that there is 95% literacy and although, considering the rapid growth in population and the number of recent immigrants from Bolivia and Paraguay, besides the difficulty of obtaining reliable statistics, one would be rash if one accepted that estimate without question, nevertheless, in school attendance and in literacy, Argentina compares favourably with most Latin American countries.

The school system was originally based on the Napoleonic one, and it was revised by the great liberal reformer, Domingo Sarmiento, between 1856 and 1861. Since then there have been minor modifications only. After the military coup d'état of 1966 a plan for reform was undertaken, and the Council for Education was raised to the status of a ministry. Although the new Minister of Education was removed by a subsequent coup d'état, by 1970 the main provisions of his reform had been implemented: notably that the system of primary and secondary schools was to be altered by the insertion of a junior high school component, as in North America. Also, primary school teachers, who had previously required only a secondary school leaving certificate — though there was a special type of secondary school for them — were now to have a year of tertiary level training. The reforms dealt chiefly with regulations for administration, and minor changes in the curriculum.

The most serious problems remain: overcrowded schools together with unemployment or under-employment of inadequately trained

teachers; barely enough secondary schools for the middle classes, and practically no opportunity for the really poor to attend them; a national curriculum designed to prepare students for entry to a university, if they survive the annual hurdles of a lock-step system of grading; and teaching methods based on the memorizing and regurgitation of information dictated by the teacher or given in textbooks. Detailed regulations exist for all this, and the main task of inspectors is to make sure that all the documentation in the schools is in order. The urgent needs for social unification, for skilled technicians, para-professionals and entrepreneurs, are hardly supplied at all.

Successive governments have agreed that the educational system has a vital role to play in the development of the nation: but the nature of the present educational system is a major factor in impeding it. The comment of Marshall Wolfe, who at the time of writing was Acting Chief of the Division of Social Affairs in the Economic Commission for Latin America, summarizes the problem:

"It would seem that the social and political prerequisites of educational or other planning are likely to materialize as a consequence of a more enlightened public opinion, and of organized popular participation in policy making, which in turn depend on advances in education." (1965:20)

As Mort and his successors discovered (Mort: 1964), educational innovation is extraordinarily difficult to effect. In the late 1960s, at the time when reform of the Argentine school system was being attempted, the government was tackling a serious problem in the port of Buenos Aires. Port charges were so high, because of inefficiency and the employment of too many workers, that shipping was avoiding the port and the nation was suffering grave financial loss in consequence. The military government dismissed large numbers of men and reorganized the whole administration of the port, with beneficial effects to trade which were felt immediately. This was achieved rapidly: but no such drastic operation was carried out on the schools, although their condition affects the nation's economy just as seriously. Most of those directly affect-

ted by changes at the docks were members of a small, inarticulate minority of the population, and, although there were social effects such as unemployment, the changes themselves were organizational. Changes in the schools would intimately affect not only a substantial proportion of the population but also those most influential in government and business, and effective change would conflict with certain attitudes widely encountered amongst them.

A main problem here is the Argentine tradition of militarism and authoritarianism, originating in the Spanish colonial era and fostered during the period of near anarchy and Indian wars which followed it. Thus it is considered to be both the duty of the authorities to decide what is to be done and also their responsibility to have their decisions implemented. But "change is introduced most effectively when the persons most affected by the change are involved heavily in the choice of alternative modes of problem solving" (Pellegrin, 1967:43). Thus decisions handed down to teachers and school principals in the form of regulations to be followed, with a staff of inspectors whose role is in no respect that of a consultant but rather that of an inquisitor, to check that the documentation is correct, are unlikely to have any appreciable innovating effect upon the practice of education.

It seems to me that one necessity for national stability and growth in Argentina is an appreciation of reality. Students are taught to memorize, but not to observe; to believe, but not to judge for themselves. It is easy for those of us who have grown up in a peaceful society, where the greatness of our nation does not have to be constantly asserted, to deride a people whose sufferings and anxieties compel them to seek refuge in unreality. Anatole France understood the problem:

"J'aime la vérité. Je crois que l'humanité en a grand besoin. Mais certes, elle a beaucoup plus grand besoin du mensonge, qui la flatte, la console, lui donne des espérances infinies."

On the map of Patagonia there is marked a highway, stretching almost the length of the

southern Andes towards the Straits of Magellan. Many a motorist has set out for it, only to find that it is a figment of the imagination. Peron, in his first years of power, decreed that it should be there, but omitted to make the necessary arrangements. Similarly, you will be assured that the shoes you have ordered will be delivered next week, because that is how it should be; but it is a waste of time to call for them before many weeks have passed. Many a miscreant found herself in my office protesting: "Yes, I know I took Marie-Teresa's pen, but I don't steal", or "Yes, I did say I had given in my homework when I hadn't, but I don't tell lies." Yet how could I encourage a sense of reality when I was obliged by law to teach, for example, a syllabus of 'Educacion Democratica', based on respect for the Argentine Constitution, which did not happen to be in operation at the time, having been suspended by the military authorities? In fact, the task cannot be done by an outsider while the current suspicion of, and resentment against, foreign influence persists. I remember the reply of an official at the Ministry of Education when I pleaded for permission to modify the rigid curriculum: "Why do you think you can improve this curriculum, senorita, which was drawn up in the past by the greatest experts in the land?"

The present situation is painful in Argentina, but, if the young people shut their eyes and dream, it will not go away. A reformed educational system is a necessity if they are to develop the habit of accurate observation and individual decision making, and the practical skills which are worth more than the glamour of a dictatorship or the excitement of the urban guerrillas.

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Some Effects of Teaching Race Relations on Friendship Patterns of Adolescents

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ABSTRACT

This paper is a part of the results of an experimental study which attempted to measure some of the effects of teaching in the area of race relations. One hundred and fifteen experimental pupils, aged 14-16, were compared with controls on a sociometric questionnaire. The experimental sample increased their out-group preference, though non-significantly, after one term's teaching, while no such change occurred in control pupils.

INTRODUCTION

The friendship patterns of the various ethnic groups in British society have frequently been investigated. Most of the studies, however, have relied upon observational data in order to examine the level of integration and changes that occurred. In one study by James and Tenen (1953) two female Nigerian teachers taught school subjects to 120 white and black pupils for a few weeks. The children were then interviewed individually on four occasions. The Nigerian teachers visited them between the second and third interviews. The children's unguided remarks as observed in their behaviour relating to racial prejudice showed a considerable increase in tolerance at the third interview which was maintained at the fourth. This change was attributed to the pleasant and friendly contact with members of another ethnic group.

Some researchers (Saint, 1963; Kawwa, 1965, 1968) using a more objective approach (sociometric techniques) found that ethnic in-group preference exists among multi-racial school pupils in the choice of friends. These studies further indicated that ethnic negative prejudice is more likely to exist towards black pupils. Kawwa (1968) for example, observed that prejudice of all ethnic groups towards members of other groups exist in 85% of the British School pupils. Contrary to these findings Silberman and Spice (1950) and Watson and Lampkin (1968) found no indications on the part of high school pupils to choose

friends on the basis of 'racial' criteria. A partial explanation for the discrepancy in two kinds of results may be that the cultural factor is likely to influence the friendship pattern.

In order to examine the effects on the inter-group friendship pattern, Mann (1959) used group discussions around the specific content of the course. His subjects met four times a week, for three weeks, in a biracial graduate school seminar. The experimental students filled out a sociometric questionnaire and a prejudice scale before the first and after the last seminar series. Analysis of scores revealed that subjects used 'racial' criteria less frequently in judging people on the second test situation, that is, there was an increase in intergroup friendship.

The present paper is part of a larger evaluation programme (Verma and MacDonald, 1971) which attempted to examine the effects of teaching designed to promote understanding of racial issues in adolescents.

METHOD

Sample

The experimental population consisted of 115 pupils, aged 14 to 16, from six rural and urban secondary schools in various parts of England. For the sake of confidentiality schools are labelled A, B, C, D, E and F in this paper. Schools B and F have been omitted from the present analysis because they were almost devoid of black students; the remainder contained between 10% and 90% of black pupils. For the analysis of sociometric data three empirically defined ethnic groups (White, Asian and West Indian) were identified.

Control subjects were drawn from three large secondary schools and were matched with

the experimental group for age, sex and academic attainment. The three control schools contained 45%, 20% and 10% black population.

Teaching Materials

The teaching techniques were based upon the basic premises of the Humanities Curriculum Project (Schools Council, 1970). The main aim of the course was to help pupils to increase their understanding of race relations issues. The 'Race Relations Pack' (Hipkin, 1969) containing a wide range of points of view on race was exposed to the experimental subjects in discussion situations. The collections of material included printed prose, poetry, drama, paintings, photographs, etc., about race relations in America, Britain and South Africa. Every effort was made to ensure that the 'Pack' materials were broadly representative of contemporary views of the controversial issues of race. The role of the teacher in this process was non-didactic, and his overposition was one of neutrality. His tasks included 'feeding-in' of 'Pack-evidence' to stimulate the pupils for diversity of discussion. Altogether twelve teachers, two in each of the schools, were involved in this experiment. It is relevant to point out that all the experimental teachers were whites.

A preliminary induction course was held to familiarise the teachers with the methods and procedures of the Project. All six schools embarked upon a six to eight week programme of teaching race relations, taking between two and four hours a week. Evaluative testing was carried out on a pre- and post-basis. In the interim control pupils continued with their normal curriculum programme.

Test Instrument

One of the instruments used to assess changes in inter-ethnic relations was a sociometric questionnaire. (See Verma and MacDonald (1971) for a description of the other tests used in this study.) The ten-item test represented six friendship criteria which were chosen to include significant aspects of the teenagers' social environment: Friendship in School, Work, Play, Social activities, Leadership, and Friendship after School.

Each pupil was asked to name three persons from the school population with whom he or she would prefer to associate in the specified activities and situations. The general approach employed in classifying the friendship selections was that in-group preferences were separated from out-group preferences, and all three choices were counted for the three major ethnic groups.

RESULTS

The present paper is concerned with the extent and direction of preference changes amongst the three major ethnic groups of experimental and control pupils. The main aim was to examine the extent to which choices were restricted to the ethnic in-group and the number of choices which took place across ethnic group barriers. Friendship choices were tabulated in the form of percentages for experimental and control samples.

The obtained score of School A showed that all the three ethnic groups, (Whites 13; West Indians 9; Asians 2) decreased their in-group preference at the post-test stage. (For the economy of space, the tables from which the observations have been made are omitted.) When considered against the two other groups, Asians' out-group preference was stronger at both the pre- and post-test stages (approximately 60%). Part of the reason might be that there were only two Asians in the experimental group. Nevertheless, the overall pattern of the school showed shifts, although slight, in the direction of out-group preference.

In School C, the two ethnic groups (Whites 14, and West Indians 5) showed a reduction of in-group preference in the post-test. Since the school contained only 10% black pupils, the in-group preference of the White group seemed stronger at the pre-test but decreased slightly after the teaching programme. (Pre-test 86.92% and Post-test 72.83%).

School D had heavy concentrations of black pupils (approximately 60%). The experimental group consisted of Whites 2, West Indians 13 and Asians 2. White pupils showed pre-

ference for Asians in the post-test at the expense of the West Indian group. The West Indians, on the other hand, increased their preference for Whites at the expense of Asians. Their post-test choice however, showed a decline in in-group preference. The patterns of this school seemed rather complex. All three ethnic groups increased their preference for White pupils, at the expense of the West Indian group. This means, of course, a decrease in in-group preference on the part of the West Indian group.

The distribution of choices by members of all three ethnic groups (Whites 11, West Indians 3, and Asians 13) showed a more consistent pattern in School E. There were reductions in in-group preference on the part of all three groups. The striking reduction was in West Indians' choice for their own ethnic group (pre-test 26.38%, post-test 5.29%), but the difference was not statistically significant. Again, this was at the expense of the West Indian group. A partial explanation may be that there were only three West Indian pupils in the experimental sample.

Taking the experimental schools as a whole, the tendency was for all the three ethnic groups to increase their out-group preference. The general extent, however, of the shifts was slight.

Examination with regard to the distribution of choices in three control schools showed a somewhat different picture. The number of ethnic groups distributed as follows: School A — Whites 10, West Indians 5, and Asians 4; School B — Whites 9, West Indians 2, and Asians 4; School C — Whites 15 and West Indians 6. Control subjects who received no teaching on the subject of race relations did not seem to have changed their inter-ethnic choices in the post-test. There was little variation between the two testing occasions.

To facilitate the inspection of results, the findings were first of all obtained in the form of percentages. Zubin's (1939) nomograph methods were then employed to determine the statistical significance of differences between pre- and post-test percentages. Briefly, the

method requires a transparent ruler and the three nomograph charts. The first chart helps to establish a 'significant value' taking the sample size into account. The other two charts are used to obtain the significant level of the 'read' off value between two percentages.

The results showed that none of the differences between two percentages were statistically significant at any of the customary levels of probability. In some cases of the experimental sample the magnitude of the difference appeared to be large, but none of them reached any level of confidence.

CONCLUSIONS

The aim of the study was exploratory, and it had a number of weaknesses. The sample was not representative of the adolescent population as a whole. Previous research in the teaching of race relations is somewhat patchy. In the light of the limited prudential aim of the study, the obtained results of this test at least did not suggest that attempts to teach in the area of race relations are so dangerous that they should be discouraged. Rather the results raised many questions about the social psychology of race relations. The patterns seemed to be in considerable agreement with Mann (1959). Contrary to the findings of Kawwa (1963, 1965) there was no evidence to suggest that ethnic negative prejudice exists towards black pupils in British school populations. The obtained data showed that the teaching of race relations produced some changes in the pattern of inter-ethnic friendship choices, although differences between two percentages were not significant. No such observed shifts occurred in the controls.

Rubin (1967) has shown that discussion groups designed to increase 'self-acceptance' in students can lead to both a greater acceptance of the self, and an acceptance of previously rejected out-groups. In this experimental study there was some evidence that teaching through small group discussion is likely to make a contribution in changing inter-ethnic attitudes.

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European Examination: Mark One*

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Introduction

The European Coal and Steel Community, founded during 1952,¹ pooled coal and steel production in six countries; Belgium, France, Luxembourg, Germany, Italy and the Netherlands. By 1958 the six countries had drawn themselves into an even closer union known as the European Economic Community (EEC).² In order to provide an education for the children of the officials working for the international organisations mentioned six public schools were founded which became known as European Schools. These are situated at Brussels, Luxembourg, Varese (Italy), Mol (Belgium), Bergen (Netherlands) and Karlsruhe (Federal Germany). The schools offer primary and secondary courses the latter consisting of a three year preparatory and a five year specialised programme.³

The study of an examination system may be

appropriately studied under the following sub-heads; the aims of the educational system, the control of the examination and the outcomes of that examination system.

The Aims of the 'European Schools'

These aims are expressive and instrumental.

(i) Expressive Aims

The declared aims of 'European Schools' are to 'Europeanise' the pupil body. These sentiments are found 'on the parchments already sealed into the foundation stones' of the schools and they read as follows;

"In this school, children from Belgium, France, Germany, Italy, the Grand Duchy of Luxembourg, the Netherlands and other countries wishing to build up, a united Europe, will be brought together from their first

*The opinions expressed in this article are those of the author and do not necessarily represent those of any organisation.

year at school until they are ready for university.

Whilst studying their mother tongue and literature and the history of their native country with teachers of their own nationality, every pupil will at the same time be able to acquire from early childhood the knowledge of other languages and to benefit from the joint contribution of the many cultures which together make up European civilization . . . having been brought up together and freed at an early age from the prejudices which separate peoples from each other, initiated into the beauties and merits of the different cultures, they will, as they grow, become conscious of their solidarity. While remaining fond and proud of their native country, they will become Europeans in thought, fully prepared to complete the task undertaken by their fathers; the establishment of a united and prosperous Europe.”⁴

(ii) Instrumental Aims

One of the aims of the ‘European Schools’, quite openly stated, is to create an intellectual elite. This was implied in the quotation given above in section (a) (i) since the pupils “. . . will be brought together from their first year at school **until they are ready for university . . .**”

Furthermore the discussions proceeding the establishment of the European Baccalaureat were prolonged, since the creation of an acceptable curriculum and examination, which would meet the minimum requirements of each of the then six member-states, was one of the main problems in the creation of European Schools.⁵

In order to establish the international standing of the qualification the following provisos were written into the Statute;⁶

“All holders of the European Baccalaureat;
(a) are granted the same exemptions and advantages as holders of that country’s school leaving certificate;

(b) may apply for admission to any university in the six countries of the contracting parties holding equivalent qualifications. . . .”

Not all students are suitable for academic courses and special vocationally orientated courses are offered leading to a less demanding examination which is called the Supplementary School Leaving Certificate.

Here again the school is concerned with the development of instrumental skills.

The Control of the Examination System

The European School systems are governed by international statutes. The six schools are governed by the **Statute of European Schools**,⁷ ratified by six member states in 1957, and a complementary agreement, the **Regulations of the European Baccalaureat**,⁸ ratified during the same year. Both these documents have subsequently been recognised and signed by the British, Irish and Danish Governments.

The control of the curriculum and examinations is based on the above documents and is vested in the supreme controlling body — the **Conseil Supérieur**. The curriculum is based on the principles and practices as well as the legal requirements of the countries concerned. The decrees of this body are mandatory on all officers and teachers within the educational system. Detailed control over the curriculum is exercised by the **Conseils d’Inspection** who make recommendations for curricula change and for changes in pedagogical techniques to the Conseil Supérieur for their approval. Similarly the inspectors assist with the conduct of examinations. The Administrative Board — on which the Conseil Supérieur, the Head, the Staff, the Parents and Community Organisations are represented — has the duty of ensuring that the regulations of the Conseil Supérieur, the directives of the Inspectorate and those of the Board of Examinations are implemented. In a system of this nature, known as the **mechanistic** type structure,⁹ authority and communications flow vertically, usually in a downward direction. Responsibility and knowledge are concentrated in a limited number of hands and consequently innovation is difficult. In England, in contrast, responsibility for curricula control is diffuse though the programmes of studies in English secondary schools are very similar

probably because knowledge of curricula theory and innovation is concentrated in such few hands.¹⁰ In the USA, by contrast, the curricula is controlled by what Bereday terms "a large and heterogeneous fraction of the total population".¹¹

The Examination

The examination is of the omnibus or school certificate type. Thus the appropriate standards must be reached in a number of subjects before the Baccalauréat is awarded.

The diploma is awarded after the successful completion of a three year's preparatory course in the lower part of the secondary school and then the completion of four years of specialised study in the upper secondary school. The five alternative streams are;

The examination has written, oral and class-work assessment sections.

- (i) the Classics section; Latin and Greek;
- (ii) the Latin-Modern Languages section, where Greek is replaced by an additional living language;
- (iii) the Science section; Latin and a specialised study of mathematics and physics;
- (iv) the Modern Languages section, which is orientated towards science (physics) and in which Latin is replaced by a second modern language.
- (v) After the fifth year students may choose the Economics and Social Science section with the accent on economics, and two modern languages. (Sociology is studied though no written examination is taken in this subject).¹²

The Written Examination (120 marks)

This covers six compulsory subjects for each of the above specialisms. The Mother Tongue, a first foreign language, mathematics and philosophy are common to each specialism although the raw scores for each of the papers are not necessarily given the same weighting in each part or section of the Baccalaureat.

The type of written tests given are detailed in the Regulations (art. 6).¹³ The examination in the **Mother Tongue** consists in the writing of an essay from three titles offered. The **Latin** examination, like that in **Greek**, consists of a translation of a passage of 200/250 words from the classical into the Mother Tongue. The examination in **Philosophy** is similar in form to that set in the mother tongue. The test in **Mathematics** consists in answering four compulsory questions and one from two remaining questions. The **Physics** paper is similar in form. Those papers set for pupils specialising in mathematics or physics will be more difficult than for those pupils who do not choose to specialise. Examinations in the **First Foreign Language** consist in writing an essay or a translation from the foreign into the mother tongue, while a **Second Foreign Language** uses the former test only.

Oral Examinations (80 marks)

Oral examinations are given in the Mother Tongue, in the first language and in two other subjects studied in the final year of school in that particular 'stream' or section. These **two** subjects must **not** have been the subject of written papers and are drawn by lot from the remaining subjects. The **Regulations**¹⁴ (Art. 7) give the form of the oral tests which include (i) an explanation, ('explication'), in the mother tongue, of a literary text; (ii) an interrogation in the second language; (iii) and (iv) two interrogations on matters not covered in the written texts, one on scientific matters, the other on matters of a literary nature.

Classwork Assessment (100 marks)

This assessment is based in the test grades given during the first and second terms of the final year in secondary school. The grades are made available to the Board of Examiners as indeed are the details of all examination procedures. The pupils are given a grade for each subject including Art and Physical Education.

The Outcomes of the Examination System

The attempts to 'Europeanise' have been applauded by a number of prominent Euro-

peans including the distinguished French and international economist and administrator Jean Monnet who wrote that the European Baccalauréat "rendered a great service to all youth in the future Europe".¹⁶ A practical manifestation of this is the fact that a number of ex-pupils of these schools have reached prominent positions in European organisations.

The schools aim to give a good general education and thus the examination is characterised by the typical European approach stemming from the Encyclopaedic Theory of Knowledge in contrast to the highly specialised curricula and examinations typical of English upper secondary school systems which finds its roots in Aristotelian Essentialism.¹⁷ English students may be examined in three subjects at the upper secondary level whereas those students reading for the European Baccalauréat must prepare for an array of subjects. The latter includes six written papers, four oral subjects (including **two** extra subjects) and have an assessment based on at least 13 subjects. Of these he will be examined in at least 8 subjects.

To be a good European the pupils must also be good linguists. Thus the examination is characterised by the encouragement given to the learning of foreign languages. All students are given instruction in three or four languages (including their mother tongue) and must sit written examinations in three, oral examinations in at least two, and continuous assessment in all languages learned. The total weightings given in the various subjects in each section is twelve. In four specialisms or sections the weightings given to languages total 8.5 compared to the 3.5 allocated for all other subjects in the Latin-Modern Languages section the appropriate allocation is 9.0:3.0 respectively. Similarly the amount of time in hours allocated to languages during the last year of secondary school in each section is (in percentages of the total time); 1. Classics (51%); 2. Latin-Modern Languages (54%); 3. Science (42%); 4. Modern Languages (37%); 5. Economics (37%).¹⁸ Between 37% and 54% of class time is devoted to the study of languages. In fact the propor-

tion may be even greater since History and Geography are taught in the first foreign language from the third secondary school year while Art, Music and practical subjects may be taught in French or German alternatively.

However a number of **criticisms** of the European Baccalauréat are noted: difficulties concerning the acceptability of the qualifications by British Universities, the validity and reliability of the examination, the control of the examination, the inflexibility of the examination regulations and the effect of the examination on the curriculum of the schools.

The European Baccalauréat has had a widespread acceptance in the educational systems of continental Europe.¹⁹ Its testing time in Britain is yet to come, perhaps in five to ten years time, since English pupils are now beginning to enter the primary levels of these schools in some numbers. The universities in Britain have a legal obligation to recognise the above qualification as an acceptable standard entitling the holder to apply for university entrance.²⁰ However difficulties may arise over the individual faculties in universities who have considerable autonomy in recruiting their own students. How, for example, will a student holding a European Baccalauréat in which he specialised in mathematics and physics compete with a pupil holding his GCE 'A' level examination passes in physics, mathematics and chemistry when they apply for a place in a science faculty? Will the broader education of the pupil from the European school compensate for the lack of depth in his studies of individual subjects?

The solution lies in a study of equivalences between educational qualifications. This is a very complex subject. A number of studies have already been made in the field the most notable by Dr Halls of Oxford who has edited a series covering many subjects.²¹

A large proportion of the marks allocated are for papers of the written essay type. The hallmark of a good examination is that it should be both reliable, that is consistent over time, and that it should have validity, that is measure what it is supposed to measure.

Both these qualities are undermined by the fact that written essay type exercises produce needless anxiety among students, a characteristic noted by both teachers²² and students.²³ Further it has been demonstrated as early as the 1970s that examiners invariably are inconsistent in their allocation of marks²⁴ and that they do not always agree about the qualities or values they seek in the work.²⁵ More reliability might be infused into the examination by the use of objective tests involving multiple choice items such as are being utilized in Federal Germany, the USA and the United Kingdom.²⁶

Yet a further criticism focuses on the terminal 'one shot' nature of the assessment procedure. In Europe there is a growing tendency for a global subjective evaluation manifested procedurally as continuous assessment. The continuous assessment in the European Baccalauréat is carried out only in two of the last three terms at school. Yet research indicates that such a procedure does more justice to the student in terms of assessing his true abilities than the terminal examination and is therefore a more reliable instrument.²⁷

A number of experiments in continuous assessment have proved themselves successful in various countries, particularly in Sweden and in the Certificate of Secondary Education (Mode III) in the United Kingdom.

The 'undemocratic' nature of the control of the examination for the European Baccalauréat is another major criticism. Control by a Board of Examiners was obviously an attempt to create politically viable organisation, agreeable to all member states, and yet maintain acceptable standards. The most progressive examinations tend to involve teachers more and more in assessment procedures. In France, for example, teachers intervene through their compilation of the 'dossier scolaire' and their involvement in the 'conseil de classe',²⁸ in England through their involvement in assessing Mode III of the CSE examination, in German Länder through the local jury system and in Luxembourg through multiple-marking schemes while in Sweden teachers compile 'pupil profiles'.²⁸ All these

are experiments in continuous assessment organised within the school yet moderated externally. In Sweden, for example, teachers are 'guided' by the results of nationally administered standardized tests in a number of subjects.²⁹ Alongside these experiments the European Baccalauréat is highly traditional.

The inflexibility of the examination is a pronounced characteristic. Students choose from six packages offered (see above). The International Baccalauréat is much more flexible and allows considerable pupil choice. The latter examination has six branches; the Mother Tongue, a second language, a study of man, an experimental science, mathematics, a sixth subject chosen from fine arts, another language, a social science, a natural science, or any approved syllabus submitted by the school. Considerable choice is exercised by students within some of these categories, for example under 'Study of Man' the course includes Theory of Knowledge and **one** of the following: History, Geography, Philosophy, Economics, Psychology, Social Anthropology. The student chooses which three of his subjects he will study to the **higher** level and which to **subsidiary** level.³⁰ The suggestions for a 'new' examination at 18 years in England, the N and F proposals, share the flexibility of the European Baccalauréat.³¹

The influence of the examination on the curriculum has been well documented so needs no repetition here.³² As one might expect such a rigid and traditional examination as the European Baccalauréat tends to: be suitable only for an intellectual elite, and to promote highly formalized teaching situations. Thus experimentation with and within the curriculum tends to be discouraged. Similarly, the lecture, the textbook, the highly abstract learning situation and the rote-learning response of the student are all likely to be manifested in this type of school system.

The possibility of mitigation of these ills is unlikely in the near future. The examination system is based on the **Regulations**³³ and any modification of these must be preceded by agreement between senior educationalists

from nine member states of the EEC. Under these conditions change is likely to be slow and the examination and curricula systems are likely to be static for a long period. Nevertheless the 'European School System' in spite of its imperfections remains as a landmark in cross-national co-operation in education.

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3. European Economic Community (1972) **Schola Europaea** (Luxembourg; Office des Publications des Communautés Européennes). The numbers attending these six schools were 8100 in 1972.
4. **ibid** p1.
5. EEC (1972) anonymous article **European Community** No. 2 (Feb.).
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12. EEC **Schola Europaea op. cit.** p.17.
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H. J. Hallworth (1964) 'Personality Ratings of adolescents: a study in a comprehensive school'. **Brit. J. Educ. Psychol.** Vol. 34 pp.171-7.
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 24. See M. Reuchlin (1964) **Pupil Guidance** (Strasbourg, Council of Europe) p.158 quoting research carried out in France in 1936, and P. J. Hartog and E. C. Rhodes (1935) **An Examination of Examiners** (Ldn. McMillan).
 25. K. Lovell (1958) **Educational Psychology and Children**. (London, University of London Press).
 26. Objective tests as a method of assessment were recommended in the 1920s. See P. B. Ballard (1923) **The New Examiner** (London, ULP) pp.79-86.
 27. Edinburgh University awards its Diploma on Education using continuous and terminal assessment and claims some success. See N. J. Entwistle and J. D. Nisbet (1972) **Educational Research in Action** (London, ULP) p. 188.
 28. **dossier scolaire**=record card — **conseil de classe** =guidance committee of teachers, counsellor, parents etc.
 29. A. D. C. Peterson and W. D. Halls (1973) **Education of Young People in Europe** (Strasbourg, Council of Europe).
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 31. See Schools Council and Standing Conference on University Entrance (1973) **Preparation for degree courses**. (London, Evans/Methuen Educational). Working Paper 47.
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Book Review

The Life and Mind of John Dewey

by George Dykhuizen

Southern Illinois University Press, Carbondale,
Illinois. 1973. \$15. 429p illustrated

After a lapse of some years, there is a marked revival of interest in John Dewey's philosophy of education, as evidenced in paperback reprints of his books, particularly in the United States, numerous critical reassessments, and innovations in schooling in many countries. Twenty years after his death, we have the first comprehensive biography, of added value since Dewey did not leave an autobiography. Professor Dykhuizen's volume is a scholarly and readable account of his activities and writings, arranged chronologically in the context of his long and enormously productive life. The book draws on materials not previously published, chiefly from the Center for Dewey Studies at Southern Illinois University, now engaged in preparing a definitive edition of his works, and also from the collection at the University of Vermont, where Dewey was a student and the author has taught for many years.

Even those who have some familiarity with Dewey will be impressed by the contemporary nature of his ideas. It would be difficult to conceive of the program of the World Education Fellowship without him. The emergence of informal or open education in Britain and in the United States has strong roots in Dewey. One has only to turn to the three Hadow Reports of 1929, 1931 and 1933, and the more recent Plowden Report of 1966, to see how much the transformation of elementary education owes to Dewey. The literature of open education cites Piaget more frequently than Dewey, but the approach of both, if not identical, is complementary. Dewey's ideas are very much alive in the innovations of the comprehensive high school, the mini-school, the school without walls, the society school, the community based school and many others. We can refresh our knowledge of his continuing impact on international education, his contributions to the reconstruction of schooling through his lectures in China and visits to the Soviet Union, Turkey, Mexico and South Africa. There is a John Dewey Society in Japan and a Dewey School of Education in Jerusalem, and his works have been translated into thirty-five languages.

Internationalism for Dewey was continuous with the democratic process which in turn depended on the nature of the educational process. In his Laboratory School of the University of Chicago at the turn of the century he had demonstrated how the school could achieve a balance between the individual and social

ideals and both reflect and act as a model for a democratic society. Dewey himself came to believe in a democratic socialism and believed the school should be involved in its community, but he did not think the school should indoctrinate pupils, rather applying the method of inquiry and science to the whole range of human problems.

Concern with education meant participation in social issues, and the book gives us a detailed description of Dewey's own involvement in controversial events of his day. He was particularly interested in raising the professional status of teachers, advocating an alliance between handworkers and brainworkers and was a charter member of the Teachers Union and the American Association of University Professors. He was an eloquent spokesman for academic freedom and was a member of the Board of the American Civil Liberties Union and the American Association for the Advancement of Colored People.

Dewey's vision is needed for the solution of many problems that still confront us. His profound conception of teacher education is only beginning to be applied. His functional psychology and transactional approach to human interaction is perhaps the best answer to the mechanistic view of learning which is still dominant, as exemplified by the work of Skinner. Dewey's conception of the interrelation of art and society joins that of Ruskin and Morris in pointing to new resources for education and culture. He foresaw the dire consequences of the diversion of technology to destructive and narrow industrial rather than humane goals, living long enough to witness the horror of the atomic bomb.

Perhaps the last great philosopher who was also a great educator, Dewey offers a special challenge to those who hold that education is only as good as the philosophy on which it rests. The biography does not analyze the relationship between his specifically philosophical writings and his educational ideas, but offers data for the enterprising reader to work out the connection for himself.

HENRY MILLER,
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Beryl Biggs: ENEF Council Member, 1944-1975

The Council and Membership of the ENEF have suffered a sad loss in the death of Beryl Biggs.

She joined the Fellowship in 1944 as a founder member of the Leicester Branch, and was elected Branch Representative on the ENEF Council.

When she and her husband, Henry, also a member, moved to Camberley, she continued on the Council as an annually elected member. During this remarkable continuity of service she was one of the most faithful and regular attenders and co-workers. In spite of doubtful health, she was present at a Council Meeting as recently as the end of January, a few weeks before she died.

Her special educational concern was the teaching of Modern Languages, on which she kept members expertly advised.

A wide circle of members, not only of the English Section, mourn the passing of a friend whose devotion to the Fellowship and social gifts made her an admirable hostess at numerous conferences and reunions.

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The July/August issue of New Era will be especially concerned with Education and Prison

The following two articles, by Clem Adelman and John Elliott and by Roger Pedler, are both extracted from a set of reports recently published by the Ford Teaching Project. The full set are available from the Project at the Centre for Applied Research in Education, University of East Anglia, Norwich, Norfolk. Readers may like to refer to contributions on the Ford Teaching Project in New Era: Vol. 54, No. 5.

The practitioner's language of teaching

Clem Adelman and John Elliott, Centre for Applied Research in Education, University of East Anglia, Norwich, England

We were aware on the Ford Project of disparities in the way educational writers used labels like **discovery** and **inquiry**. Bittinger (1968)¹ argued that the only common feature among the different definitions of the term 'discovery' was the teacher **not telling** students the generalisations and principles they were intended to learn. What exactly the teacher's positive role is when he is 'not telling' is not agreed.

The first Ford Conference revealed disparities of use amongst teachers which made communication difficult. Primary school teachers tended to use **discovery** rather than **inquiry** and Secondary school teachers **inquiry** rather than **discovery** to describe their approach, and it was difficult to assess the extent to which these labels were being used to pick out similar or disparate things. The confusion was intensified by the fact that Middle school teachers tended to use both terms to pick out different things.

It became apparent that if teachers were to communicate effectively about their practice and produce generalisations couched in meaningful terms, a degree of consensus was necessary on the use of terms.

However, agreement did emerge in the conference about one thing. Whatever else the terms were picking out, the teachers agreed that they both described an approach which was concerned with "enabling the pupil to reason conclusions out for himself indepen-

dently of the teacher". This concern is not so much about what pupils ought to learn as the process by which they ought to learn. This point was well put by Ken Forsyth, a primary school teacher, when he explained to his group what he meant by **discovery teaching**:

I think that in discovery based teaching the emphasis is placed on the method rather than the ends. I still hold the opinion that the ends are the same, where you want the child to finish up is much the same as traditional authoritarian teaching of chalk and talk, but through the child discovering for himself that $2 + 2$ is the same as 2×2 it will reinforce and strengthen their number work. It is hard to pin it down to specific examples but I really think it is concerned with the process rather than with the end.

Statements like this are consistent with the usual grounds cited in justification for Inquiry/Discovery teaching; namely, that it fosters self-directed or autonomous learning. They are also consistent with the criterion mentioned by Bittinger since **not telling** as a method obviously gets its point as a possible means of realising such a process. And indeed our teachers generally accepted this criterion as a characteristic of these approaches. Although the teachers agreed that the main emphasis of Inquiry/Discovery teaching was on 'enabling independent reasoning' some disagreed with the view that it also involved pursuing preconceived ideas about the outcomes of the learning process. Some assumed that it involved attempting to bring about preconceived learning outcomes while others rejected this as a criterion for using the terms.

In agreeing that the main emphasis of Inquiry/Discovery approaches was 'enabling independent reasoning' teachers were picking out a particular kind of innovation at the classroom level. They were not referring to changes in the content to be studied, nor for that matter to changes in the sort of objectives realised; if we accept the customary use of the word objective to refer to intended learning outcomes (ILOs). They were picking out the process of relating pupils to the subject matter in a particular way (pedagogy).

When we listened to tapes of the conference discussions we found that teachers tended to use terms other than **inquiry** or **discovery** for describing the teaching-learning process. In fact they used them just as often. The most frequently recurring terms were:

- structured
- unstructured
- framework
- open ended
- guided
- directed
- self-directed
- dependent (child)
- independent (child)
- subject centred
- child centred
- assessment
- evaluation
- integration
- standards
- skill
- concept
- fact

We felt it would be important to clarify the sort of distinctions teachers were picking out and how they related to the process of 'enabling independent reasoning'. Once this was done some agreement could be reached for purposes of communication about labelling.

The task opened the possibility of developing an analytic framework for the analysis of classrooms from the concepts and language of practising teachers. This would ensure that any forthcoming theory of innovation in teaching would be based on practically relevant concepts and couched in lan-

guage which was personally meaningful to those at the 'coal face'.

We invited teachers to participate in this process of clarification. Not only were a number interviewed by us, but we invited school teams and regional groups to discuss the uses of the terms outlined.

After studying the transcripts of interviews and team meetings, we found that some of the terms were used to label similar qualities, e.g. structured and framework, formal and dependent, structured and subject-centred. Some were used as bipolar terms to pick out qualities along a particular dimension. The most generally used bipolar pairs of terms were:

1. formal — informal
2. dependent — independent
3. structured — unstructured
4. subject-centred — child-centred
5. guided — open ended

The **formal — informal**, and **structured — unstructured** labels were generally used to pick out the same sort of qualities as **dependent — independent** and **subject-centred — child-centred** respectively. Since the latter were used less generally than their equivalents we suggested that for purposes of communication descriptions of classrooms might be restricted to the following pairs:

- formal — informal
- structured — unstructured
- guided — open ended

Some of the other terms listed were used more idiosyncratically and because the project had a relatively short life span we did not persist with them. They appeared to be less central to the understanding and description of teaching approaches than the bipolar terms.

Here is a description of those uses for which there was a high measure of agreement amongst teachers:

Formal — Informal

These terms were used to describe practically significant aspects of the teaching-learn-

ing situation by picking out the level of pupil dependence on the teacher for the performance of learning activities. The more formal the situation the greater the pupil's dependence on the teacher and the more informal the greater his independence.

Teacher A Formal, one imagines that children are restricted in movement throughout the classroom and things like this.

Teacher B All doing the same thing. Teacher orientated, controlled.

Teacher A When one says there is formal teaching or education going on in school you imagine that the desks are in rows and the children are doing the same thing at the same time; if they wish to move they raise their hands.

Teacher C Can we say formal implying rigidity.

Teacher A Yes

Teacher B Not in the children . . . some of them can be rigid in an informal situation, can't they.

Teacher A Rigid in class control.

Teacher B Unwilling to, what shall we say?

Teacher D Divert from that particular method of teaching.

Teacher C No mobility, of child or mind.

Teacher A Formal implies that the teacher has this barrier between himself and the child becoming too close.

Teacher B No mobility of body or mind either in the teacher or in the child. The teacher would have one predetermined thing in mind and he would go on regardless of whether the child wanted to or not, and whether or not there was any opportunity for the teacher to divert.

Teacher A For example in science you can get the formal method to prove something or perhaps in Middle school you can create a situation where they would come to the same end — informal.

Teacher B Informal is allowing mobility really isn't it.

Teacher A Yes, flexibility.

Teacher B Well yes, the whole thing would be flexible — the structured lesson if you would like to call it that, would be flexible. Flexibility in lesson content, child movement, teacher attitude, child attitude.

Teacher C Flexibility with . . . and so forth, within the room.

Teacher B Or within the school.

Teacher C Yes.

Teacher A I think with the word formal you think of everybody in the classroom doing much the same thing without regard to the indi-

vidual child's ability, but with informal work you are having regard to the child's level of ability.

Teacher D You think of the class doing it, whereas with informal you think of children in the class, rather than the class with children in it.

Teacher B Yes, the informal is child-centred whereas the formal is class-centred.

Teacher A Yes, child-centred flexibility, whereas formal is implying subject-centred.

(Middle School Team Meeting, July 1973)

Two further points are worth making about the formal — informal dimension. First, the independence implied by informal is not to be equated with self-direction or independent reasoning. Pupils may be working independently of the teacher but remain dependent in other respects, e.g. on members of the peer group, task cards, text books, resource materials etc. As teacher B points out "Some of them can be rigid in an informal situation can't they". Secondly, some teachers brought other factors besides intellectual independence — dependence under the labels informal — formal, e.g. spatial organisation of furniture, social organisation, and emotional climate. Hence the comments in the transcript:

"... desks are in rows" (formal spatial organisation).

"Informal is allowing mobility really isn't it." (informal social organisation).

"Formal implies that the teacher has this barrier between himself and the child becoming too close." (formal climate)

'Informal' spatial organisation — desks not in rows — may be associated with intellectual independence but we found many examples where this association did not occur e.g. some individualised learning programmes. Similarly we found early examples of warm, friendly classrooms where intellectual dependence was actively fostered by the teacher. Eventually we suggested that the terms **centralised** — **decentralised** be used to pick out the intellectual dependence — independence dimension together with the social organisation dimension; the latter locating the extent

to which teachers organise pupils in order to monitor everything said and done in person. (Adelman C. and Walker R. Education 3-13 1974).²

However, we found an example of centralised social organisation which fosters intellectual independence in Humanities Curriculum Project discussion groups under a 'neutral' teacher. So in the end we reserved the terms centralised — decentralised for social organisation alone and suggested that formal — informal should be reserved for purposes of communication within the project to pick out the intellectually dependent — independent dimension alone. The need to highlight this particular dimension will become apparent when we consider its special relationship to the idea of 'enabling independent reasoning'.

Structured — Unstructured

These terms were mainly used to pick out the relative strength of the teachers's preconceived ideas about intended learning outcomes and plans for bringing them about. The stronger these ideas the more structured the teaching. The unstructured approach referred to aims which did not express the intention to bring about learning outcomes but rather a concern for the way the child proceeded to learn.

Teacher I think structuring is when the teacher decides exactly what is going to happen beforehand and sticks to that and guiding is allowing things to develop and working from there.

Interviewer That's interesting.

Teacher My structured topic — if I structured a topic I would put a card in it and say find out all you can about Hereward the Wake — where did he live, draw a map of the area, draw a Saxon soldier — this would be my structure. Try and find some conclusions about what it was like living then — that would be structured.

Interviewer Deciding a sort of — imposing a form on the things beforehand and you decide this is where you are going to —

Teacher End. And the children find it was desperately tough for Hereward living in the marshes.

(Interview with a Primary school teacher, July 1973)

Teacher B Well we started on structured; let's carry on a bit.

(about 20 second silence)

Teacher B There is a definite plan isn't there.

Teacher A Yes.

Teacher B And you can't have a definite plan unless you have . . . what you are going to do.

Teacher A So pre-set aims and methods. Pre-set aim in mind and method to achieve it.

Teacher B Unstructured means the opposite — no pre-set aims or pre-conceived methods.

(Middle School Team Meeting, July 1973)

Notice here a tendency to bring both — pre-set ideas about learning outcomes and pre-set ideas about influencing the situation to bring them about — together under **structured**. But some teachers divorced the two and argued that ways of achieving pre-set learning outcomes did not have to be planned in advance. So we suggested that preconceived learning outcomes, rather than plans for methods of achieving them, were both necessary and sufficient conditions for using the term.

Guided — open ended

Our teachers mainly used these terms to refer to procedures for implementing aims. In particular they picked out different ways teachers communicated to pupils through questions, requests, directions, suggestions, statements, etc. Open ended acts are negative in character and are solely concerned with allowing and protecting freedom from constraints by indicating to pupils exactly what freedoms are allowed and required. Acts of guidance involve the attempt to exert some positive influence on the content or process of learning.

Guidance may be **pre-determined** or **responsive**. When it is pre-determined the teacher anticipates what is required in performing the learning task and ignores task problems as they are perceived by the child. When it is responsive the teacher asks questions, makes suggestions, and introduces ideas in response to the child's problems with the task.

Our teachers used the term 'directed' to differentiate pre-determined from responsive guidance.

The following extracts illustrate many of these points:

Teacher . . . to me guiding is when you leave the structure.

Interviewer So the structure is always something that the teacher imposes upon the situation, and guiding is . . .

Teacher An example of leaving the structure to go into guiding would be kids talking about the town of . . . and he notices that on a recent visit to . . . he stayed at the town of . . . and he noticed that the structure of the town was completely different. So I would guide that child to find the material so he could perhaps make a comparison.

(Interview with a Primary School Teacher, July 1973)

Teacher A And guided discovery — this is where a teacher has pre-set aims . . . in other words they are going to discover by some means or other but . . .

Teacher B Their lines of inquiry are pre-set, pre-determined by . . .

Teacher C Could be the child left to discover things for itself but the teacher not necessarily planning the way the child will go, but making sure the child makes the best use of his time. Making sure that the process of discovery is an efficient one, without lots of time lost. He need not necessarily plan.

Teacher A So you are saying that plans would come under structured? Did you say that?

Teacher C Yes.

Teacher A If the teacher has pre-set aims —

Teacher B It would come under structured and the guided one would be that the best use is made of any discovery that is made.

Teacher A Open ended?

Teacher B No conclusions, no right no wrong. There is no conclusion except the one you draw from your own arguments.

Teacher A Does it mean that the teacher initiates a project or thing without setting any limitations on to the children . . .

Teacher B Open ended implies discussion doesn't it.

Teacher A Does the teacher have . . .

Teacher C Something that is open ended is not fol-

lowed by any clear cut, pre-meditated points.

Teacher A I don't think it necessarily means the conclusion.

Teacher B No it's the whole — it really refers to a discussion I think, if it is open ended.

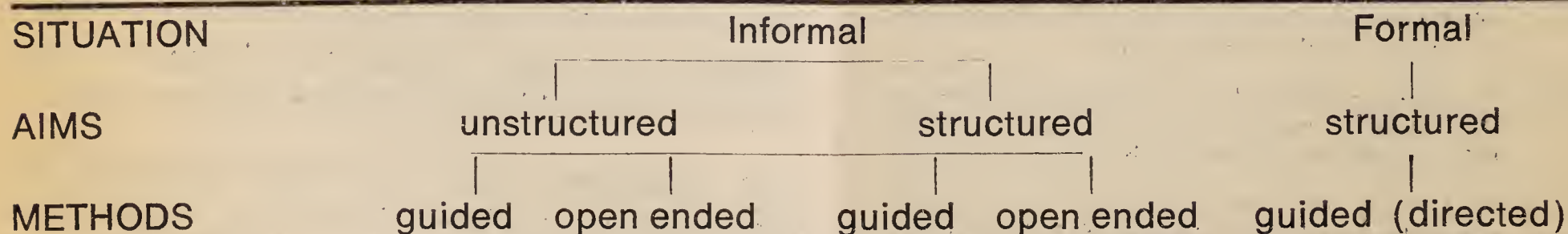
Teacher A 'Cause in open ended you have got no definite aim.

Teacher B No that's right.

(Middle School Team Meeting, July 1973)

Later in the project it became necessary to make a further distinction which was not initially picked out by teachers but was found to be of great practical significance. This is the distinction between two types of responsive guidance. Both indicate a concern to protect and foster the pupils' own powers of self-direction. In other words they are both **person** orientated. However, they differ in another respect. The first type indicates a primary concern with **the ends** of learning by indicating the direction in which the conclusions desired can be discovered. The second type indicates a primary concern with the process of learning; with **means** rather than ends. So we attempted to clarify this distinction by using the labels **person-ends** and **person-means** to pick it out.

Having helped teachers to clarify some of the teaching concepts they shared we then investigated the various relationships they posited between the different dimensions and derived the following schema which we felt mapped out the conceptual basis of our teachers' classroom practice and offered the prospect of providing the project with a practically meaningful framework for analysing classrooms.



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A project on China

Roger Pedler, Wilbury Junior School, Letchworth, UK

Introduction

It is the policy of my school to have a School Project each term. These are chosen by the staff, sometimes after ideas are forthcoming from the children, but more often in an attempt to give a balanced course during the child's junior career. The topics vary a great deal with at least one 'local' project during the year, e.g. the village. We hope that topics chosen will allow a great deal of scope for the children to be able to follow their own interests and do not insist on classes or year groups sticking to one aspect of the study. The project starts several weeks in advance of the children actually becoming involved with the collection of materials relevant to the study. Visits to places or institutions that might be useful are booked, transport arranged and outside sources of information sought, e.g. parents with special knowledge or skills, local people who can help in some way. Films also have to be booked well in advance.

All the children will share common experience and this experience is hopefully going to trigger off in the child the wish to follow something he or she has seen in a film or on a visit.

A problem that has worried me from the outset has been the question of motivation. There are always the children who do not appear to be interested in any aspect of the project and who soon lose whatever interest they had even if they are following a project of their own choosing.

My usual treatment of these children was to try to find an area that they found reasonably interesting and then to make up cards for them using their own ideas arrived at by discussion and setting these out in the form of questions which could be answered either by the use of reference books or by doing something practical and discussing the re-

sults. It always seemed a fairly valid way of doing things and the children appeared to progress reasonably well, but it was little more than an exercise in comprehension and the questions were arrived at in a very round about way and were often more me than the child. Again it sometimes proved difficult to stop and the child found itself faced with a card full of questions and was confused and discouraged by the number of problems which were not self-initiated. This came up in discussion about the amount of help I gave them.

Several children thought the help given was adequate but the comment from six of them was that there were too many ideas given in one discussion and that this put them off asking for help — "You go on and on and then leave us not knowing where to begin."

The question then, was how much help need they be given? Could they be left to formulate their own ideas, plan their own programmes and only refer to me when they felt it was really necessary? Could I restrain myself and try to stay in the background as much as possible only becoming actively involved in their project work when asked?

The Project and its Problems

I looked at the restraints upon me and upon them. There was no problem with timetabling because apart from the music and hall timetable, the day could be used freely. There was an expectation that they do a reasonable amount of maths each day but English, Geography, History, Art and Craft could and I hoped would be covered by the project. The recording of work raises many problems. We had discussed the question of how work could be recorded several times and I tried to impress upon them that writing was only one means of communication and that talking, painting, modelling, acting, were all important and could be used. There was to be no

insistence on my part that each child should produce a minimum amount of written work. What was the purpose of written work? Was it to communicate ideas and findings or was it as one child suggested simply to copy out neatly to go on the wall? We discussed this and the questions of standards. Did my insistence on high standards of presentation inhibit them. The general conclusion seemed to be that standards were important but the bulk of the class said they would rather put their work in their own folders. One said "I don't like my work on display" but would not give reasons. I agreed that I would have folders available for them. What did they feel about the classroom itself? Did they want work, paintings, etc. displayed? They did, they liked the class to be bright and lively and would like to have displays on the wall.

Next the problem of reference materials — how do you get any practical experience of something like China? Were we going to have to rely on books? We discussed the way they felt would be the best to tackle the project. They wanted to make lots of models, they wanted visits, they wanted films, slides and tapes and "can we do a play?"

Luckily I had spent six years in Hong Kong and had a fair amount of interesting material which I felt would stimulate them right at the beginning. I was able to show them slides, play records of Chinese music and to tell them stories from China.

They wanted time. Time to think about what they had seen and heard and time to choose what aspect of China they wanted to study. Time is another problem but having said that the object was not simply to produce reams of copied writing, I was in no position to force matters. So they had time. We agreed on a week of just talking around the subject, tossing ideas back and forth and then to try to get started in groups or individually. One or two had very definite ideas from the start. I had shown a film of a lion dance and a dragon dance and a group wanted very much to make one of the costumes. I had suggested in passing that this might be an idea and it was quickly seized upon. Another group wanted to

do a play. They had enjoyed one of the stories I had told them and felt it could easily be made into a piece of drama. Everyone wanted to be involved and it quickly snowballed in the second week into a class play, "And can we do it in assembly?" The play would be the centre-piece of the project. Something that everyone who wanted to would be involved in in some way. It would need words written, costumes made, a Chinese Lion costume, etc. The children decided that as it was a class effort then I should be involved in the planning operation, the comment being "If one of us does it, if one of us tries to tell everyone what to do, we'll argue and people will be silly and it won't get anywhere."

Class assemblies are booked in advance so there was some pressure to produce a finished effort on time. It soon became apparent that the children would be happier if they knew exactly what they were going to do. On one hand they wanted to be left alone to work on their own ideas, but on the other hand they wanted to be directed. This is something that kept cropping up. Phillippa was insistent that she wanted to be independent. No, she didn't want help or ideas, she knew what she wanted to do. She was working with Fiona and the two of them set off to work on 'Eating Chinese Style'. For a week they made several forced starts, looking for books, finding out about rice growing and making a booklet with illustrations but they weren't happy and tempers began to fray; both of them are forceful children. Eventually I sat with them and attempted to discuss their problems. It was a difficult session. Phillippa was openly hostile and near to tears, more frustration than anything else.

Teacher What do you plan to do next?

Pippa We don't know — well we do know but . . .

Teacher Well, tell me about what you've done so far and perhaps ideas will come.

Pippa You start Fiona.

Teacher One of you, come on. Let's look at the folder. Tell me about rice. Why rice anyway?

Pippa Well, well because Chinese people eat rice don't they.

Teacher Yes, well at least they do in the South. Do you know what they eat in the North?

Fiona Noodles.

Teacher How do you know that?

Fiona It was in the book. (shows cookery book)

Teacher Some of these look great . . .

Pippa Can we — oh it doesn't matter.

Teacher Can we what — it does matter — why doesn't it matter? . . . Don't just keep looking at each other. What do you want to say? Pippa? Oh, come on, please. What is it?

Pippa Well you said we could do what we wanted to do. You said . . . Well we want to do some cooking.

Teacher Great, that's a super idea, but why look so worried. Why can't you cook? Look, I've said before if you want help ask — if you've got an idea tell me. What are you going to cook?

Fiona We don't know.

Pippa That's where we want you. We don't know what to cook — something not too difficult.

Teacher Wouldn't it be best if you choose carefully — if you looked through the book and chose a few things you would like to cook and then I went through them with you?

And so they went on to cook and it developed into a weekly activity. Fiona made some beautiful invitations and menu cards and they entertained the head and myself to lunch. This stimulated other children to want to do the same and ground rules had to be established. These were that the children had to choose their own recipes, decide who was going to get the ingredients, whether they were going to have guests, and only come to me when they had everything arranged. All the genuine Chinese cooking utensils were supplied.

Then another unforeseen incident occurred. There was a great deal of nattering among the boys and eventually two of them came to see me with "It's not fair, the girls can cook and we can't."

Teacher Why not?

Boy Oh can we then?

Teacher Why ever not? Who said only girls could cook? All the best chefs are men!

It seemed strange that this had not come up right at the beginning of the cookery sessions.

I had believed that the children felt free to talk to me, and bring up their worries and problems but obviously from Pippa and Fiona and the boys' actions, I had to think again. I think that the reason they were reluctant to come right out with their problems is that the discussion sometimes gets too deep for them and goes beyond what they are looking for. They want a simple discussion and get one that throws up too many problems which they do not feel are relevant. Perhaps the art is to learn when to let the discussion come to an end. I'm sure that one needs to help children to bring out their ideas and to see possibilities but they must feel at the end of it that the problems raised are their own and not simply the teacher saying here's an idea, do this, or we're back to straight-forward rigid guidance with the child dependent on the teacher.

By now there was a wide variety of activities going on in the class. The lion mask was taking shape, a group of girls were making dolls and dressing them in appropriate costumes, three boys were making a Chinese village copying from a pottery model in the Chinese Exhibition, one group was studying the wild life of Asia and had started a large model tiger, Chinese Gods had begun to take their place on the wall and two boys were engaged on a project entitled Chinese Myths and Legends. Origami became a popular pastime, mainly because in another class a group had been studying Japanese paper folding; cooking and tasting the various oddities that were brought in was also becoming a regular activity. One father sent in a bottle of Ginseng from Korea which provided a delighted class with plenty of opportunity for Ughs! and other appropriate noises.

Raymond wanted to look at Chinese Art. He had collected a host of books and was carefully copying pictures of paintings and pottery and sticking them in his folder. We looked at his work together and looked through the books. We admired the brushwork, the ease with which the pictures seemed to have been painted. We talked about the way he was working. What was he trying to do? He was, he said, going to collect pictures and write about them. How was he going to write? Was

he going to say what the pictures were made of and who by or what? Was there any point in saying that a picture was by Ho Mang Hang — would it mean anything to anyone other than a Chinese scholar? Was there any other way he could work at Chinese Art. (Within feet of him was a collection of Chinese brushes, ink-sticks and sketch books). In the end I suggested that he look at the sketch books and the brushes and thought about the problem. What problem? — as far as he was concerned it was my problem not his.

Eventually I gave him a brief lesson on how to use Chinese brushes and inks and showed him some basic strokes. This was another example of what might be called the 'bush fire' reaction. It spread. Every boy in the class wanted to paint Chinese style and soon there were small groups working for hours patiently attempting birds and bamboo and fish. The results were remarkable. Two boys had a great aptitude and produced some really authentic looking scrolls. The classroom was beginning to get the feel of things Chinese. The smell for two or three days a week was distinctly Chinese. I began to feel that the children were becoming quite involved in what they were doing and that the interest was genuine. Perhaps there was not a great deal of writing going on, but the other activities were I felt (and still do feel) giving the children a real impression of China.

Music as well as art and craft began to make an appearance and here I was guided by some of the more musical children.

I knew that Chinese music is largely composed in the pentatonic scale but was not really aware of what this was. Five notes, yes, but which five? It is impossible to have a glockenspiel or chime bars, etc. on the go without it having some effect on the rest of the children, so to begin with small groups disappeared to such places as the animal house to make up music. This can create problems; can they be overheard? Will their first 'playing' session be misconstrued by other teachers. Preliminary 'playing around' is important I think. I believe that children need to go through the silly stage, to have

time to laugh and make jokes, get the giggles. Left alone to spend some time doing this with instruments or tape-recorder, making up a play or doing an interview or making music, I constantly find that after the play comes good sensible and sensitive work. Never was I made more aware of this need for play than when I went on a course in the Summer term and found that the group I was with went through precisely the same stages, getting rid of inhibitions and self-consciousness before getting down to working together. Time becomes a vital factor in their awareness or possibly more so the teacher's awareness. I became conscious of the fact that a child may need so much more time than he or she is allowed and that the insistence on writing as a means of communication inhibits so many children.

The children cooking spent hours in discussion, preparation, cooking, eating, washing up and entertaining but what had they got on paper? A couple of days project work down to two pages in a project folder — our menu — invitation — the recipe — today we cooked . . . etc. Not much to show but something I think they will remember for a long time to come.

The same with the music. It was another popular activity and groups became bigger and bigger until the bulk of the class became involved. Whether or not the children could have resolved problems of bringing the resulting chaos under control themselves I doubt, because there is always the impulsive 'gong banger' who insists on putting in the odd interjection whenever he feels so inclined. I interfered without invitation and took over. Perhaps I should have taken the risk and left them to it but I didn't have the courage to try to justify the dreadful cacophony to my long suffering colleagues in the adjoining classrooms.

A short discussion on the rights of others to be able to work in peace! It kept happening — "Yes you can record outside providing you don't disturb anyone else". "No you'd better not work out there you'll disturb the other classes". The worst disturbance came when the lion mask was finished and the rear

section had been made from multi coloured silks. Lion dances are performed to drums and cymbals and are **very** noisy! An enthusiastic band was driven out of the hall where they had begun to rehearse and took refuge on the playground where they proceeded to deafen the surrounding population.

They were most upset about this and complained bitterly that they hadn't been playing about. They did not seem to understand that their 'music' was making it well nigh impossible for the rest of the school to function. On the field we finally decided was the best place and rehearsals began in earnest after listening to records of Chinese drums. A dance team was chosen from among the group of friends who had become involved in this activity and away they went. It worries me that I seem to be unable to keep out of the way for long, for I was soon directing operations. They wanted help certainly, but I had said at the outset that the project was to be mainly them. I suppose that in the end 'them' becomes more 'us' and that rather than an authority figure, the teacher working this way becomes one of a team working together. I like to think so anyway. The things that one constantly has to remember is that having said that they must respect the views of others and give them a chance to have their say, then the teacher must also be bound by the rules. There is no doubt that some children become very outspoken when given the freedom to be so and decisions were not lightly accepted without question. The dance routine became very much a joint effort with ideas from many of us. Fifteen children became involved and it became the highlight of the class play which was still taking shape. The play kept the interest going. They loved it, or at least the bulk of them did, and on the day we had joss sticks burning in the hall to give the right atmosphere and 'orchestra' provided mood music. It was a success — they were happy with it but now there was a great danger of loss of interest.

At this stage we visited the Commonwealth Institute in London to look at the exhibits on Hong Kong and Singapore. At the Institute is a 'schools room' where the children can dress

up, play, handle things, and generally find out by looking and listening. There were one or two new starting points that came from this visit — 'Hell Bank notes' were seen for the first time and set a number of children off on burial customs. A fishing junk provided inspiration for a model and for writing, a dragon excited some.

Back at school the interest was maintained. We had arranged for an ex Missionary Doctor and his wife to come in to talk to the children. They brought a wealth of material and spent two hours answering the children's questions and talking about their life in China. It could have gone on all day; every child had questions to ask. We had other visits from outsiders, all of which helped to sustain the interest and start off new ventures. Embroidery became a popular pastime with the girls. Their dolls became much more sophisticated and this developed into a fourth year activity as they discovered that the teacher next door was much more helpful with needlework than I was.

This illustrates the need to go beyond the classroom to make best use of the skills and interests available.

There is no doubt in my mind that visits by the children and visits to the children by outsiders are a very important part of discovery and that the children should have access to skills other than those possessed by his or her own teacher. Films, etc. are very useful but there is nothing to beat face to face contact. The discussion techniques picked up in the classroom pay dividends when they are in the position to discuss with outsiders. I was impressed by the range of questions put to the visitors and by their interest in the answers and in the questions of others.

A problem which did arise was that the children could not keep going and interrupting another teacher, so times had to be established when this could be done. Luckily my fellow fourth year teacher was very willing to help my children and she was able to give them time most afternoons. It became

obvious that one or two girls preferred working with her and they began to spend a fair amount of time next door. Neither of us minded this and it soon became established practice that the children from both classes could obtain help from either of us. This did not affect many children but perhaps half a dozen benefited from it. Through the children we as teachers began to exchange ideas and suggestions as well so it was a help to us.

Reflections

I have tried to encourage the children to look beyond the classroom or the school for information, sometimes writing to outside agencies helps — the Chinese Embassy sent propaganda material. The successful aspects of the project were those when the children did not have to rely on books for their information, when they could do something practical. They were invited up to London again on 14 June to perform their Lion Dance in front of 2,000 children at the Commonwealth Institute as part of Commonwealth Day Celebrations. They will remember that and will recall other aspects of the project as a result, but as to how far along the road to Discovery learning it went, I do not know.

As will be seen there was a good deal of directing. Some of it blatant and undisguised, e.g. the children wanting to do dress who were

directed all the way; the play; but hopefully some of the children began to seek their own paths and one or two worked entirely on their own and achieved a measure of success. I finished the term in the same state as I usually manage to reach. Frustrated, angry that I had not been able to inspire my 'slower' children, that I had not really got very many of the class excited. At the same time I was pleased with certain aspects. The cooking was obviously something well worth continuing; the play helped to tie the whole thing together and I was really proud of them at the Commonwealth Institute. I always have the feeling that I'd like to have a class and give them the resources, materials, expertise and leave them to it. I think it would take a long time before they got anything to show, but I cannot help feeling that when they did, it would be fantastic. Perhaps that's idealistic nonsense, but the more I explore and discover for myself, the more convinced I am that the children are held back by the feeling that the teacher has certain expectations of what they are expected to achieve. As more than one child has been quoted as saying in this Project "We just say yes to keep him quiet". In other words, Sir or Miss wants a particular answer so agree and keep them happy. The awful thing is they say it when you think they are really interested! Let's all be dustmen!

Note from Raymond King

In her appreciative note (New Era: April Issue) on the visit made by participants in the Bath Conference to the campus of the University of Bath on Claverton Down, Mme. Bellens refers to it as an "Open University". This may be a little misleading.

Certainly the open, spacious, and inviting lay-out, the presence during the Long Vacation of so many students from at home and abroad engaged in intra- and extra-mural courses, and the distinctive university feature of a Centre for Adult Studies warrant the impression and the term "Open".

Doubtless, too, the University was host to groups of students taking part in the residential summer schools organised by the Open University (*sui generis*), with its Headquarters at Walton Hall, Milton Keynes, Bucks. It was not however this last institution which the conference actually visited.

Activités de la section belge

Madame F. Dubreucq-Choprix, Secrétaire de l'A.G.E.L.A.F. (Section Belge de la W.E.F.)

Créée en 1929, la Section belge a été très active jusqu'à la guerre mondiale 40/45. A la libération, la plupart de ses fondateurs étaient morts ou avaient vieilli; la relève ne fut pas assurée parmi les générations marquées par l'occupation allemande, politiquement sensibilisées par la résistance à l'ennemi, et isolées des associations internationales d'éducation par une coupure brutale. Pratiquement seul depuis 1945 à assumer toutes les tâches, Henri Biscompte réussit à assurer la survie de la Section belge; il eut le courage d'organiser, en août 1971, la célébration du Jubilé de la L.M.E. (WEF) et du centenaire de la naissance du Docteur Ovide Decroly. Soutenu par la petite équipe constituée à cette occasion, il réuscita un comité dont la présidence fut occupée par Pierre Vanbergen, Directeur Général de l'Organisation des Etudes; la vice-présidence, par J. Haccuria (Directeur d'une école Freinet en Belgique) et par N. Arnauts (Secrétaire Nationale d'une grande association de parents, actuellement remplacée par l'Inspecteur Yves Roger); la trésorerie par Mademoiselle M. Mertens (de l'Ecole Decroly) et le secrétariat par l'auteur de cet article (Ecole Decroly).

La Section belge s'est aussitôt proposé une série de buts qu'elle entreprit d'abord de définir sur le plan théorique: elle se conçoit actuellement comme un "lieu de réflexion, de rassemblement, de contact, où des expériences marginales pourraient se sentir soutenues et relayées; elle souhaite promouvoir une idéologie cohérente de l'éducation nouvelle, conçue non comme une prédication, mais bien comme une problématique; ses intérêts s'étendent à tous les problèmes de l'éducation depuis les crèches jusqu'à l'éducation permanente, à l'intérieur et à l'extérieur des institutions" (2 février 1972).

Au travers des préoccupations formulées par ses membres, la Section vit un débat

analogue à celui qui mobilise actuellement tous les travailleurs sociaux: son but est-il celui de promouvoir une politique de l'éducation ou une éducation politique? Ce thème crucial a nourri un week-end de réflexion en mai 1972; les conclusions en ont été publiées dans New Era, sous le titre: "Nouvelles de la Section Belge". Les grandes chartes de l'éducation nouvelle (Bureau international des Ecoles Nouvelles et Charte de Calais) y avaient servi de documents de référence; le travail fut poursuivi par la présentation et l'analyse de quelques ouvrages particulièrement frappants, issus de la crise de mai 1968 et destinés par leurs auteurs à provoquer une remise en question de leurs options par les éducateurs et par les responsables des décisions officielles. Poursuivi durant l'année 1973/74, cet effort a touché des milieux d'éducateurs, d'étudiants, de psychologues; malheureusement, il s'est limité à des auditoires peu nombreux et il n'a pu dépasser le cadre d'un travail de spécialistes.

Notre participation au colloque de Bath (Voir article de J. Bellens et Fr. Dubreucq, New Era, Avril 1975) et l'évolution de la situation belge ont incité la section belge à concrétiser davantage ses buts et ses méthodes. Une "Première Journée des militants de l'Education" a réuni un nombre appréciable d'anciens membres de la Section et de nouveaux sympathisants. Notre intention était de "favoriser une première rencontre d'initiatives dispersées d'éducation progressiste; de permettre à leurs promoteurs de se trouver des moyens d'action plus efficaces, grâce à une meilleure connaissance réciproque; d'aider à la confrontation permanente des formules nouvelles". L'organisation de cette "Journée" reposait entièrement sur les participants eux-mêmes: "nous nous imposons de ne pas canaliser anticipativement des tendances dont nous désirons préserver l'originalité; nous nous interdisons de sélectionner un certain type de groupes ou de personnes, pour

être mieux à même de donner un écho aux marginalismes significatifs" (toutes nos citations sont extraites du prospectus que nous avons prié nos membres de diffuser massivement).

Notre "Journée" nous a démontré la nécessité d'engager la Section dans une action réaliste face à notre société. Il importe, en effet, que nous soutenions, dans la mesure de nos moyens, les écoles nouvelles créées par des groupes offrant des garanties progressistes; il faut que nous soyons vigilants face aux graves menaces qui pèsent sur l'initiative nécessaire à l'ajustement constant de l'éducation et de la vie (interdiction d'ouvrir de nouvelles écoles, fermeture d'écoles à population considérée comme trop faible, rationalisations fondées sur le rendement plus que sur les besoins du tissu social). Il est urgent que nous définissions notre position vis-à-vis de l'abaissement de la scolarité obligatoire à l'âge de cinq ans, de la nécessité de rendre les écoles plus autonomes face à l'Etat, de l'urgence de consulter massivement les éducateurs avant de procéder à la prise des décisions collectives.

Dans l'état actuel des choses, les progrès de la Section belge sont encourageants, mais trop lents. L'organisation reste lacunaire et

sporadique, faute d'un local fixe, d'une permanence au Secrétariat et d'une publication régulière en langue française.

Les congrès organisés par la WEF ces dernières années ont eu lieu dans des pays lointains et se sont donc avérés trop coûteux pour nos membres (à l'exception des conférences de Falkirk et de Bath, auxquelles nous avons assisté avec beaucoup d'intérêt); ils n'ont peut-être pas eu l'occasion de sentir que leur appartenance à la WEF pouvait leur apporter de nombreux contacts internationaux et, en ce sens, les objectifs généraux de notre association restent vides de contenu pour les membres belges. Nous espérons développer des activités susceptibles de renforcer la Section et, ainsi, en partant du plan local, parvenir à nous insérer dans le mouvement international, que nous souhaitons d'ailleurs voir s'ouvrir aux pays socialistes dont les expériences dans le domaine de l'éducation nous semblent dignes du plus vif intérêt. Nous aimerions aussi voir la WEF accueillir des personnalités nouvelles, qui ont enrichi les connaissances socio-pédagogiques de notre génération: Paulo Freire, Ivan Illich, Bourdieu et Passeron, que nous citons au hasard parmi ceux qui démontrent aujourd'hui que l'éducation ne restera nouvelle que si elle se renouvelle.

BOOKS FOR REVIEW — by readers from all parts of the world

Below is a list of books which the 'New Era' has received from publishers up till the end of March 1975. Further lists will follow from time to time (see May 1974). Readers in any country are invited to join the panel of reviewers, under the direction of David Bridges, by informing the Journal's secretary, at 18 Campden Grove, London, W8 4JG, of the subjects they are interested in dealing with, naming some of the titles listed herewith or requesting others. No payment is offered, but reviewers keep their books and receive a copy of the issue in which the review appears. Members of the panel are asked to send their choices immediately. — A.W.

| Author | Title | Publisher | Date | Price | Pages |
|--|---|--|--------------|---------------------------------|----------|
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Advance notice: WEF Workshop Discussion and **1975 AGM**. 18 October 1975 9.30 to 3.30 University of London, Institute of Education, WC1. Particulars from the General Secretary.

Readers may care to note that the annual **New Era Index**, for 1974, was included in all copies, between pp.72/73, April 1975; and that the journal has been assigned **International Standard Serial Number** 0028-5048 (see front cover) which will assist identification throughout the world.

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As part of its new Book Scheme, the WEF is preparing an **Index** of curriculum development projects in countries of the Third World.

You are invited to cooperate by sending as quickly as possible whatever information you have concerning any such project, using this form (or copies of it if you write about more than one project or more than one country). At the same time please send the names of other persons likely to be helpful and please suggest further sources of reliable information.

As well as this **Survey** and the compilation of the **Index**, the plan is to obtain accounts (by local people) of practical approaches to **Applied Teaching** to be edited by Keith Wheeler; and for some **Guides** to procedures and progress among educators in the Third World to be published.

Index of Curriculum Development Projects

Please complete and return this form as soon as possible to Elizabeth Adams, 29 Woodside House, London SW19 7QN, U.K.; or to the co-ordinating Editor, New Era; or to your Section Secretary for forwarding to the UK. (List of Section Secretaries is given inside the front cover of the **New Era**.)

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A one-page, or about 500 word, synopsis of content of a proposed book is asked for, together with an indication of approximate number of words and illustrations if any, and of the date, if accepted, by which the Ms could be ready.

Such synopses or other proposals should be sent to the London address.

Do we need prisons?

Editorial

It should perhaps be made plain to our readers that we do not necessarily share the views of contributors to any issue of the New Era. But we attempt to provide a forum for the discussion of contemporary questions, which have a relevance to education, and to organise the discussion so that it draws upon current thinking in several regions of the world (see 'special issues' in New Era report, page 166). It is then for readers to reflect, draw their conclusions and dispute.

The recurring themes of this issue are that far from reforming their inmates prisons do a lot to prevent them from attaining a mental equilibrium; they do not deter; and they degrade not only the prison officers but the rest of us who turn a blind eye to what is going on. The articles by ex-prisoners Tamba Allen and Stephen Warr clearly establish these charges; that by Garry Wills startlingly reveals that **prisons, as part of a reformatory ideal, are an invention of the 18th century**. Will the realisation of the existence of a former era without prisons, help us to get rid of them now?

The question is asked since **state education**, a product of the 19th century, **seems to have misfired** — the hoped for objectives are not being achieved. In the western world, at least, much of what is offered in secondary schools is rejected by the very people who are supposed to benefit. By looking at the attempt of reformers and abolitionists in the parallel system of prisons, we educators may learn some lessons on how to go about dismantling and replacing our own schools. In return we are glad to lend the pages of an

educational journal to those specifically concerned with the penal system.

Curiously, none of our writers have pointed to the extremely significant work done in a limbo between school and prison by those who have succeeded in educating emotionally disturbed and delinquent children and young people in non-authoritarian ways. Names that immediately occur are Homer Lane, Makarenko, Aichhorn and Lyward rooted in or arising from the 1914 great war. Since the second war not only have psychiatric techniques, on both sides of the Atlantic, such as at the Henderson Hospital, referred to by Wilding White (to whom we are indebted for obtaining the articles from U.K. and Europe) been developed, but in terms of causes and treatment headway has been made stemming from the work of Bettelheim in U.S. and from Winnicott and the Tavistock Clinic in London. Translated into educational terms they are found to be based on respect for the unique worth of individuals, warmth for them, and encouragement of their powers of origination in a variety of forms — all indeed fostered by a body such as the WEF. A.W.

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Part I: From USA, UK, Holland and Scandinavia

The Human Sewer*

Garry Wills, USA

Prisons are a comparative novelty. They are, like America, an eighteenth-century experiment; but one that failed. Of course, there were jails, makeshift or permanent, long before that time — to detain people during a crisis, before a trial, or till execution. Lepers, the berserk, the plague-carriers had to be shut away. But criminals, after trial, were not customarily sentenced to confinement. If they were not executed, flogged, mutilated, or sub-

jected to public penance, they were deprived of rights, stripped of property, fined, or — if nothing more fitting could be done to a convict left at large in society — they were disposed of by ostracism, exile, deportation. They were sometimes shipped to penal colonies, like Georgia or (later) Australia. If no colony or foreign spot was available for dumping the unwanted, some distant corner of one's own land could be used — witness Siberia.

There were, in fact, some very long confinements — and places made infamous by them: the Bastille, the Tower. But these were felt to be exceptional, disgraceful — the detentions were normally extra-legal, a political course when open trial of any kind was felt to be

*Extract from a review of Tom Wicker's *A Time to Die* reprinted with permission from *The New York Review of Books*. Copyright 1975 Nyrev, Inc. 3 April 1975.

risky. In the sixteenth century, houses of correction were added at the bottom of the scale of punishments, 'reformatories' for slight crimes or less-than-responsible types (women, the feeble-minded, young boys). Once these institutions existed, they were also used for other things but on no plan or system.

The Enlightenment invented prisons, not as a supplement for other punishments, at the bottom of the scale of severity, but as a substitute for things very high on the scale. Opponents of the indiscriminate death penalty, or torture, or mutilation, or public humiliation, had to answer the question: What **will** you do with criminals? The answer: break men's ties with a criminal society, return them to reflective solitude, and let the affections, twisted under the pressures of a corrupt society, spring back to their natural shape. Put in a cell that suggested the pre-social state, they would emerge new Emiles, ready to sign the social contract and make a better world. We know, now, that the nature discovered in that cell was Hobbes's and not Locke's. But the philosophers did not know it. They had an excuse that has been taken from us.

America's political system was born at the same time as the prison system, and the two showed a natural affinity. Prisons grew at a rapid pace where the death penalty was curbed, as in Philadelphia. By the time Jefferson's Enlightenment monastery was dedicated in Charlottesville, a penal monastery was going up on Cherry Hill in Philadelphia, each cell complete with its little garden. One reason we think of prisons as a permanent part of life is that they spread so fast and successfully in America. Huge monk-fortresses went up everywhere, and have remained the clumsy skeleton of our prison system to this day. In 1961, more than a hundred of our prisons dated from the early nineteenth century. Even now, after a drastic phasing out of very old facilities, sixty-one of our operating prisons are from the nineteenth century.

It is the fate of rootless innovations soon to become antiques. The whole system **looks** so old because it **was** so new. The failed experiment is considered a permanent fixture, so that even the daring speculator talks of re-

forming the prisons when he should be considering their abolition. If there is any more disastrous survivor of the Enlightenment still gasping at death-like life, I do not know where to find it. We shudder our way past penitentiaries as by grave-yards — with good reason. They are as nasty a little secret as sex and death have ever been — indeed, the three **infanda** run toward a common pool, our culture's neglected human sewer, clogged and unworkable with human waste. . . .

But prisons corrupt us all —our very unwillingness to know anything about them, a careful and guarded ignorance, corrupts.

Prisons demonstrably corrupt our society from top to bottom — corrupt the inmates, and their keepers; corrupt the defenders of prisons, and those too apathetic to defend or attack; corrupt officials, and supporters of officials. The lesson of the prisons is, recurrently, that of Vietnam — that we cannot with impunity let our society savage other human beings, no matter how distant or invisible or unimportant they may seem. Indeed, one of the eighteenth century's better experiments — America — is endangered in serious ways by one of that period's least defensible innovations.

Are we serious about rehabilitation? Then the last place we should send a person is to one of our prisons. Do we want to deter others? The best way is not by hidden brutalization but by making society participate in the reclamation of people still present to the public's concern. (Of course, none of these socially useful goals should even be pretended to if all we want is revenge.)

Solitude, deprivation, the breaking up of families, the loss of meaningful work, the denial of heterosexual congress — all the staples of our prison system — do not 'reform' human beings, but destroy them. We no longer have any excuse for not knowing that. The record is too clear. We have been far too successful at breaking down dignity and hope. The harder we work along these prior lines of effort, the more we must harm and cripple ourselves.

Garry Wills is the author of *Nixon Agonistes: The Crisis of the Self-Made Man* and *Bare Ruined Choirs: Doubt, Prophecy and Radical Religion*. He contributes frequently to *The New York Review*.

The Power of the Definers and the Powerlessness of the Defined

Developments in Massachusetts

Michael Fitzgerald, Department of Sociology, University of Leicester, UK

Recent years have witnessed increasing attacks on prisons in general and on juvenile institutions in particular. Prisons have been portrayed as 'universities' of crime, and borstals as the 'sixth form colleges'. Critics of the penal system seem to have finally grasped that they must look at how the system actually operates and at what the consequences of such functioning are, rather than at how the authorities believe it is supposed to function, and at what they presume its results to be. Consequently, there has been a demand for a movement away from traditional, institutionally-based forms of control towards a system of community-based alternatives. In the meantime, ten children are sent to prison every day in the United Kingdom. Despite — or perhaps because of — the present system of juvenile justice, designed, ironically, to keep children out of penal institutions, ever increasing numbers of young people are being committed to detention centres, borstals, and prisons. In 1973, about four thousand children aged between 14 and 16 were taken into custody. Yet, if we were to believe the Prison Department and the various official enquiries into the prison system, the search for alternatives has never been greater, and quite radical steps are being taken in the reorganisation of existing facilities.

However, the reality is not quite so dramatic and fluid. What in fact the Prison Department for a variety of reasons (not the least of which is the economic one) is seeking is an alternative way of arriving at the same conclusion. The reorganisation which is taking place has to do with a change of **means** rather than a change of **ends**. The alternatives being sought have to be seen to satisfy the existing stated objectives. Those which don't are rejected outright as being 'unrealistic' or not a 'viable'

alternative. Their concern, therefore, is to funnel limited reform into the present institutional arrangements.

In Massachusetts USA, however, it was the recognition that no amount of reform of the present system would fundamentally change it, that led to the 'closing down' of the juvenile correctional institutions. At a time when the pressure on existing systems is escalating, the experiences in Massachusetts have been seen in the USA as "the most visible national symbol of a new philosophy of corrections through its repudiation of the public school training approach and its advocacy of therapeutic communities and alternative community-based services." This article will look critically at developments in Massachusetts. Whilst acknowledging the important innovations made, it will be argued that the new system has not achieved its aim of providing an alternative model to the punishment-oriented training schools. Rather, it has only succeeded in replacing one set of institutions with another set which are not only premised upon existing penal objectives and theories of criminality and deviance, but which are further removed from effective public control and scrutiny.

The Massachusetts Youth Service Board had been established in 1948 as a semi-judicial tribunal with responsibilities for delinquents sent by the court. It was the board not the courts which had the sentencing authority. At the beginning of 1969, there were five large training schools and four regional detention centres. These institutions were almost exclusively militaristic in style evidenced by the regimented marching formation, the shaved heads, and punitive disciplinary measures, along with the manipulation of privileges such

as cigarettes, television viewing, home leave, to secure compliance and conformity. Staff were generally untrained, unskilled, and old. There were no certified academic or educational programmes, vocational training was limited, and communication with the department was almost nil. Six studies conducted between 1965-1968 were all heavily critical of the DYS, and particularly of the almost total authority and responsibility invested in the director. The director had refused to delegate responsibility to the staff in the central office, allowing instead each institution to remain relatively autonomous. The department was very much associated with repression and punishment.

The criticisms levelled against the DYS by the six studies provided the basis for a more concerted attack upon the training school system. Periodic crises in the DYS became the focus of media attention, and helped to crystallise opposition. Escalating charges were made against the administration, including physical brutality, and the protection of political appointees. However, it is crucial to note that the opposition to existing practices was based primarily on the argument that "decision-making power" should be taken "away from a trained and experience board and given to 'clinicians'." The movement for reform then was "prompted by outrage at the high human and financial costs of operating an almost pathologically ineffective system." The movement had little or no support within the DYS, which, because of its strong tradition of institutional autonomy, was largely unable to refute the charges levelled against it. Indeed, it was the breakdown of the leadership which provided the impetus for wide-scale reform and the search for a new director.

During the first two years of his administration, the new director, Jerome Miller, sought to 'humanize' the existing facilities, and prepare the way for a more therapeutic climate. His efforts immediately brought him into direct conflict with the advocates of existing punitive practices. Miller argued that there should be more democracy within the institutions, with decisions relating to housekeeping, dis-

cipline, home leave, privileges and release being openly discussed between staff and inmates. One of his first directives provoked a storm of protest: in November 1969, Miller ordered that youths should henceforward wear their hair as they chose. Ohlin and others have asked whether Miller understood the sensitivity and implications of the 'hair-cut' issue: the 'hippy commissioner' had to deal with a whole series of moral issues relating to authority, allocation of discretion, initiative and self-expression. The directive thus had great symbolic impact, and to his opponents clearly showed where Miller's sympathies lay. Once he had calmed the 'haircut' storm, he promptly provoked others, for example by allowing the young inmates to wear their own clothes and by discontinuing the marching practices.

Miller's next efforts were aimed at humanizing the most repressive of all the institutions at Bridgewater and at Shirley, reserved for the most rebellious inmates. Originally, these institutions represented the

final sanctions in a graduated set of possible control measures to induce conformity by restriction on freedom of movement, denial of privileges, physical abuse, enforced idleness, silence, and gestures of deference toward adult authorities.

The new Commissioner halted all physical assault, and introduced measures aimed at eliminating enforced idleness, silence, and the use of punishment and strip cells. But these measures were insufficient to substantially alter the regime and by mid-summer 1970, Bridgewater was closed down. Shirley was finally closed in the winter of 1971-72.

The first two years of the new administration were characterised by confrontation, crisis, and confusion. Miller himself had no blueprint for reform, nor the staff and financial backing to make operationally effective any ideas he might work out for the future. Only the generalised aim of the new system, that the young people should be confined as humanely as possible, provided any guidelines. The staff proved one of Miller's biggest obstacles. Many of the older members felt rejected and threatened by a new set of ideas which undermined not only their conception of how the

institutions should run, but also their notions about juvenile crime and delinquency. Some tried to sabotage Miller's efforts, and constantly complained of permissiveness, mollycoddling and loss of authority. Many of these older members had long-established working relationships with the judiciary, the police, and other officials who shared their views of the functions and operation of the training schools. Whilst sympathetic to general reform, a significant number of these law-enforcement officials were openly hostile towards the new administration.

With such entrenched opposition, it became apparent that the chances of success for the therapeutic approach within existing institutions were severely limited. With the movement towards clinical rather than punitive justice, it was argued that greater professional resources would be available and more successful outside the old order. But closing the institutions raised many problems, including those of building a new structure of services more closely integrated with community life. The particular problem was resolved by

decentralization or regionalization of services into seven regions;

the development of new court liaison staff working with juvenile judges and probation personnel to co-ordinate detention, diagnostic and referral policies, and individual case decisions;

a rethink of community services including residential and non-residential placements for individuals and small groups;

some centralized services for the institutional treatment of dangerous and disturbed offenders;

ways to monitor the quality of services increasingly purchased from private agencies;

and staff development programs to redesign, retain, or discharge former staff members in ways minimizing personal hardship and injustice.

(BAKAL)

Amidst the variety of staff, institutional, political and financial pressures, Miller took the decision to close down the institutions. For Bakal, despite the havoc it initially created, the shutdown was extremely successful in defusing the bigger threats of staff unrest, political opposition, and local community resistance. The closures were effected quickly by use of the Commissioner's discretionary

powers during the January 1972 legislative recess. Those inmates who could not be immediately paroled, placed or referred to community facilities were housed temporarily on the campus of the University of Massachusetts.

The closing down of the institutions was the most important part of the new deal for young offenders, and had a massive and diverse impact. Firstly, once the initial surprise was over, energies had to be devoted towards the realisation of community-based alternatives. Secondly, Miller and his department became national figures, and the new administration and its strategies were keenly watched. Thirdly, the closure of the oldest training school, Lyman, brought increased public attention and debate, and had an important symbolic value: it represented the end of the traditional, punishment-oriented institution.

Bakal has argued that there were five major reasons why the sudden closure succeeded:

1. The University of Massachusetts and the western region of the DYS provided a good cushion to absorb youngsters, and moreover proved to be a rich resource for program alternatives.
2. Forestry camps and Outward Bound type programs were very effective in handling and providing programs for our youths.
3. Detention centers were still available to accommodate youngsters who were awaiting placements or were in need of them.
4. An intensive-care unit, Andros, was immediately offered at Roslindale. This unit, which both was staffed primarily by ex-offenders, was able to work effectively with hard-core youngsters, and thus gave the court the assurance that dangerous youngsters were not in the streets.
5. The publicity that the closing of the institutions generated caught the attention of many groups who proved to be resources for the department, and were the subsequent developers of its alternatives.

The alternatives developed in Massachusetts were of three basic types: therapeutic rather than custodial institutions; small, community-based residential and non-residential programmes; and the purchase of the services of private agencies, as opposed to developing an entirely state-managed operation. What has evolved then, is "a rethink of projects that are publicly supported and supervised, but privately operated and co-ordinated on a re-

gional basis through the departments' regional officers." Some 1,200 youths are turned over to the department each year. At the beginning of 1973, 500 were placed in group homes; 190 in foster homes; 150 in specialized residential units (private psychiatric hospitals, etc.); and the remainder participated in day-care programmes which were either educational, recreational or involved individual or family counselling. The department has argued that less than five per cent of the youths are in high security institutions. Similarly, detention centres are also being closed down, and their functions taken over by foster homes, 'shelter-care detention facilities', and the local Y.M.C.A. staffed by departmental personnel.

The shift from a punishment to a clinical orientation has been seen as both necessary, and more humane. This shift is projected as an appropriate and long overdue response to the accumulating evidence of the failure of the punitive approach. However, the movement is not one which I would wholeheartedly applaud, and the Massachusetts experiences provide a clear indication of the grave dangers in the uncritical acceptance of such treatment practices.

There is little evidence to suggest that offenders generally have benefited from being viewed as 'sick' rather than 'bad'. Indeed, the increasing use of 'adjustment centers' and the indeterminate sentence suggest that prisoners are worse off." Massachusetts illustrates how the policy of confining people in order to treat them has come to have an extraordinary hold on penal policy, despite its obvious and gross practical failure to prove itself. Treatment is presented as necessarily more humanitarian, and provides liberals with the mechanism to relieve their guilt feelings about punishing people. It has facilitated the development of a massive army of welfare agencies and personnel, furnished with the label of 'specialist' or 'professional' and thereby effectively screened from public visibility. We should recognise that the type of programmes adopted in Massachusetts, and particularly mixing of state and private services, has greatly increased the opportunities



for administrative arbitrariness, expediency, and non-disclosure of information. More specifically, the use of the mental health professions made by the Massachusetts DYS is to be deplored, for it is based upon, and in turn reinforces assumptions about deviance and criminality which are largely unfounded.

Most significantly, the Massachusetts 'alternatives' approach is predicated upon a view of the delinquent act as a

particular and idiosyncratic response (variously labelled as 'pathological', 'anti-social', 'maladjustive', etc.) by the adolescent to the universal needs and problems that characterize the transitional and conflict-ridden period of time between late childhood and early adulthood.

(GOLDENBERG)

Given this perspective, the fundamental objectives of the new clinical approach are the same as those of the traditional punitive system. Both direct their efforts towards containing the adolescent (through various mechanisms) in the belief that such control and limitation will provide ample opportunity to remedy previously unsuccessful or incom-

plete socialisation. Neither approach questions the social order, but rather accepts and legitimates it. There is never any doubt in the mind of the administrators that given relative autonomy and time they will be able to return the young offender to the society as a good and useful member. Implicit again is the assumption that it is the individual who must adapt to the perceived social order, and such capitulation to the adult world is seen as 'maturing' and 'growing up'.

The treatment orientation in Massachusetts is an inevitable outcome of an explanation of deviance in terms of 'personal defects'. Recent years have witnessed a marked resurgence in such 'pathological' and 'personal illness' approaches to delinquency. Today, there are even more attempts to show the genetic basis of personality, schizophrenia, 'delinquency-proneness', etc. What is of particular significance is that unlike in Lombroso's day, there have been numerous sophisticated technological advancements in biochemical, genetic and neurological analysis which lend a distinct precision and authority to such theories. What this return to pathological explanations of deviance implies has already been well documented, and is clearly visible in the reorganised youth services in Massachusetts. Deviant behaviour is attributed to some personal problem and/or defect. There is, therefore, a perceived need to formulate individualised 'remedies' or 'cures' on the basis of some sort of medical diagnosis, (increasingly the most powerful method of controlling behaviour). Both this definition of, and response to deviant behaviour continue to legitimate claims that such treatment is "in the individual's best interest", and to grant the self-styled 'experts' even more protection from public visibility, and immunity from effective accountability to anybody other than themselves.

For too long, the models of treatment and punishment have been counterposed, with the argument that you can't do both at the same time in the same place, ("You can't train a man for freedom in the spirit of captivity"). Whilst acknowledging important differences between the two, one should also be aware

of their similarities: both can be traced back, for example to utilitarianism. As we have already noted both are based upon a common set of assumptions not only about the nature of crime and deviance, but also about the nature of the society. And the practical effect of 'treatment' has been well-documented by the American Friends Services Committee:

During a period when the treatment ideal was maximised, when vocational training programs, milieu therapy, and many other rehabilitative experiments were introduced, more than twice as many persons served twice as much time.

Not surprisingly, there is little or no evidence to suggest that persons staying longer in these programmes in a rehabilitation-oriented context are helped any more than persons serving a shorter time in a punitively-oriented institution.

The implications of what is happening in Massachusetts can be generalised as indications of the future direction of juvenile correctional policy. Firstly, treatment facilities will be rapidly expanded, partially at the expense of the traditional, punitively-oriented institutions.

Secondly, the resulting plans and programmes will be 'clinically' based; i.e. they will deal with 'clients' whose problems are almost exclusively located inside their own heads or behaviour. Thirdly, the new treatment and helping settings and their emphasis on 'community-based' rehabilitation will provide a suitable backdrop for the introduction of new techniques of behaviour modification and control. The potential use of far more sophisticated methods of surveillance and telemetering of behaviour has reached an unprecedented level in advanced industrial societies. Already, two liberal criminologists have rejoined in the knowledge that:

In the very near future, a computer technology will make possible alternatives to imprisonment. The development of systems for telemetering information from sensors implanted in or on the body will soon be able to make possible the observation and control of human behaviour without any physical contact. Through such telemetric devices, it will be possible to maintain twenty-four-hours a day surveillance over the subject and to intervene electrically or physically to influence and control selected behaviour. It will then be possible to exercise control over human behaviour and from a distance without physical contact.

Ingram and Smith

Fourthly, the new treatment techniques and programmes will provide the 'experts' with even more screening from public scrutiny. Whilst projects may utilize 'non-professional' volunteers, the emphasis will be very much on the 'clinically appropriate' values of objectivity, dispassionate involvement and so on. There is no evidence to suggest, therefore, that the use of volunteers will provide an alternative to therapeutic values and behaviours.

Finally, whilst the new programmes will be firmly based in, and aimed at the community, we should recognise that they will be identifying with the existing control agencies, rather than with the aspirations of the local community. In other words, they will seek inclusion in a social network, composed of institutions whose very existence and practices have contributed massively to the problems that presently exist in this society.

It can be convincingly argued therefore that the 'closure' of juvenile correctional institutions in Massachusetts has not resulted in the development of real 'alternatives'. Rather, the new institutional and quasi-institutional programmes are simply replacements, representing a change of means, not a change of objectives. The projects and programmes continue to reflect both a personal defects theory of criminality, and assumptions about the nature of social learning. Juvenile corrections in Massachusetts are still predicated upon and contained by the existing stated penal objectives. Any proposals which don't satisfy these objectives have been dismissed as 'unrealistic' and not a viable alternative. In accepting established goals the new agencies have inevitably aligned themselves with those control forces in the community to which they ought to have been opposed. They have thus become increasingly remote and isolated from the very communities of which they should be a part. The Massachusetts experiments provide a clear example of the consequences of uncritical acceptance of the treatment ideology. In the long run the clinical model is neither more humane nor better than the punitive one. One only hopes that in Massachusetts it is less

resilient than the punishment-orientation which has still to be transcended over a hundred years after its inception.

In conclusion, perhaps the most important lesson from Massachusetts is that, ultimately, we must acknowledge that the struggle for penal change is an ideological and political one. As Miller argued, "Social and political considerations are basic to any discussion of correctional reform. The very nature of labeling youth as 'delinquent', 'wayward', or 'stubborn' is related to the power of the definers and the powerlessness of the defined." The existing system of imprisonment, whether clinically or punitively based performs certain functions for the present ruling class. It is not enough to show that the prisons, borstals, etc. don't work: they aren't supposed to. Rather, we must recognise for whom and how prisons are useful in an industrial, capitalist society. The trends in Massachusetts and in other countries emphasise why we must support the prisoners' struggle — not only for their sakes, but for our own too. For prison indeed oppresses not just those who are locked behind its bars; increasingly it reaches out to ensnare everyone of us.

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Chronicle of the Netherlands Prison System

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Translated by Willie Bouwman and J. W. Wabeke

Recently the Netherlands prison reformers have been on the move. An important step was taken in 1958 with the publication of several hundred letters, or parts of letters, in which prisoners and detainees gave their plain opinions on different aspects of the Dutch criminal law and penal system. This publication raised quite a storm but it made many Dutch penal officials more aware of the prisoner as a human being.¹ Prison is now a regular subject for press, radio and television, and a popular subject for university students taking courses in social work. Increasing numbers of people are starting to think about what imprisonment really means.

Arguments tend to deal with one or other of three main aspects: (1) resettlement, (2) reducing imprisonment radically, (3) rights for prisoners. Each has its place in penology but they also overlap as we shall see.

(1) I would like to concentrate here on Section 26 of the Prisoners Act and its instructions aimed primarily at **resettlement**. This Act was passed in 1953, but preparations for it started soon after World War II, when more Dutchmen than usual were familiar with prison and this stimulated an interest in reform. The Act's most important principles are:

- reduction as far as possible of solitary confinement (except at night);
- differentiation of prisons in terms of sex, age, personality;
- as little restriction of detainees (not yet sentenced!) as possible; and last but not least
- resettlement; to be of a kind that prepares prisoners for return to the community.

Prison expert A. Heijder analysed social life in prison², studying the informal contacts, groups and subculture of inmates, that result from the formal law-and-order prison system. These often frustrate resettlement; and Heijder advocates integration of prison officers into

the team of social, medical, psychiatric and psychological experts, to prevent as far as possible failures in rehabilitation. For this integration he wants adequate training of the prison-officers, who have daily contact with prisoners and the best opportunity to influence them. He claims this training should aim at involving the guards in a non-formal system, thus giving them more hold on the prisoners.

J. J. A. Zwezerijnen³ studied empirically the influence of resettlement on the relationship between guards and inmates, in various penal institutions. He found, unexpectedly, that moves toward a freer atmosphere in these (from isolation to detention in moderate community) present guards with serious authority difficulties.

In the penal institutions with communal confinement, guards keep order by barter with prisoners (obedience in exchange for favours such as jobs, tobacco, etc.), and improvements toward good resettlement contribute to more relaxed relations. But in cellular prisons guards have very few favours to offer. They become discredited and are in fact walked over like doormats.

Zwezerijnen concludes that resettlement comes a bad second to the main need of keeping order; so there is little hope in cellular institutes of enlarging guards' responsibilities to include social services like those Heijder advocates.

This affects Houses of Remand since these are predominantly cellular, and have to be because used mainly for detainees remanded in custody without sentence (70%). The presumption of innocence (demanding privacy) requires isolation.

To avoid reciprocal disturbance between

social work of specialist staff and the guarding duties of disciplinary officers, a strict separation seems necessary.

How does this view influence prison-administration? Last year the social workers were transferred from the prison hierarchy to After Care, to stimulate continuity and wider scope of social aid. Furthermore the recruiting leaflet of the Central Recruiting and Training Institute seems to follow Heijder, preferring the double function for guards. Yet the policy also falls between the two stools: since on the one hand guards are being trained for resettlement, while on the other a much more thorough special training is given to 'group leaders'. This will discredit the guard's work even more; and one wonders if the policy is wise. In addition to the problem of guarding there is the question what conditions are necessary for most successful resettlement. The answer is difficult for well known reasons. A clear acceptable definition of resettlement is hard to find. Some prisoners (drug dependants and others who protest against society) do not want to be 'resettled'. Often, changes in prisoners' background, outside, are very necessary as well. Society frustrates the ex-convict. The length of detention is settled before imprisonment begins.⁴ The prisoners' situation is dependent on the personalities of the governor and staff, who are dominant. Lastly, an all embracing problem, the extremely deforming and frustrating effects of imprisonment ('imprisonization'), makes the task of resettlement a losing battle.

A fair number of improvements have reduced the most distressing aspects of imprisonment.⁵ Some sentences not over 14 days may be served part time, during a series of weekends. In some prisons censorship of letters, etc., is experimentally abolished. In some institutes it is possible every week to paint, model and do other arts and crafts under the guidance of artists, or debating groups with spiritual counsellors and others (for example students), and some prisoners may watch TV.

Nevertheless, no progress appears to prevent the regression that detention inflicts.

Essentially the prison-organization is authoritarian: a strictly formal hierarchic administra-

tion pyramidally set up and concentrated in the person of the governor. In essence it pays more attention to custody than to resettlement. This is the thesis of W. L. Buitelaar and R. Sierksma in their book: **Gevangenen in de gevangenis** (1972) (**Prisoner in Prison**). Although the authors finally conclude that the only solution is definite abolition of prisons, they still propose certain measures, to increase the freedom of speech of prisoners about their own concerns and circumstances.

(2) **The Radical Movement**, aims at diminishing or abolishing imprisonment. In the literature we find what we may call three 'schools'.

The marxist views advocated by Buitelaar and Sierksma, state that criminal law and the penal system mainly protect and maintain the relative distribution of powers in contemporary society, so that working class convicts disproportionately outnumber others. They find the same unequal distribution of powers in prison. Indeed aspects of society against which the convict is protesting by his actions are magnified in prison. These include, for example, senseless, low paid labour, dependence and boredom.

The humane views. H. Bianchi states, referring to the prison revolt in the Groningen House of Remand in November '71, that 'enlightened autocracies', that let the outside world enter more and more into penal institutes, accentuate attention on the differences between inside and outside and give more reason for commotion than is found in the tight regimes in prisons that isolate the inmates. In this critical situation, noted by Zwezerijnen also, he concludes that abolition is the only way to avoid a regression to the antique form of prison.

The 'Coornhert League', started in 1971, gives reasons⁶ why detention is becoming harder to bear. They show not only that contemporary society experiences liberty and independence more intensively and values both more highly than previously, but also that today those detained become alienated quicker, from our rapidly changing society. The 'Coornhert League' aims at reforming criminal law and

the penal system. Members include lawyers, probation, and after care, officers, students, professors (indeed for several years a professor of criminal law was chairman), even judges, prosecuting officers, policemen and ex-convicts. Its well known working groups study projects, draw up reports for parliament or for the Minister of Justice. For example they prepared a report after the revolt in the Groningen House of Remand in 1971, from which it was concluded that the revolt was not the result of some incident such as a quarrel between inmates, but caused by the structure of the institution: its hierarchical authoritarian administration, the non-existence of prisoners' rights, the frequent detention of the unconvicted, on remand, the generally uncertain situation of prisoners, especially detainees.

The efficiency views. According to these imprisonment never acts as a deterrent. The 'Kommissie Vermogensstraffen' (an advisory board for penal reform, that studies possibilities for replacing imprisonment with fines in the Dutch penal system) also stated this explicitly in an interim-report in 1969, and added that imprisonment has very negative side-effects too, which made them advise restricting loss of liberty to exceptional cases, replacing it with a system of fines. All authors agree that imprisonment could be used, as an exception, for physically dangerous law-breakers, for public safety. In each case need must be shown, and the authorities restricted by rules governing the duration and character of detention.

(3). Finally, the **Prisoners Rights Movement**. This concentrates on the legality of detention itself. Being a lawyer this appeals to me the most. One argument that demands rights for prisoners, is that putting anybody in a position where he has only duties and hardly any rights, can never contribute to preparation for return into society. This is a resettlement argument. An even more important argument, referred to in A. A. G. Peters' inaugural lecture,⁷ is that the Rule of Law should be a social institution differentiated from and controlling any order merely wanted by those in power. It could make such a proposed or-

der legal, or discredit and disqualify it. "The legal and juridical function of criminal law is not policing society but policing the police". Penal decisions do not depend for legitimacy on their aim but on the way in which the decisions are reached.

In the criminal process we find a conflict of interests between the state and the individual. The best guarantee that this conflict (basically acknowledged and accepted by the principles of the criminal process) remains effective and open is an ability to oppose and query authority's actions and decisions, with of course opportunity for the authorities to claim legitimacy of their actions in the name of order and criminal repression. This Rule of Law is absent from organizations where only a Rule **by** Law can be found: in army-barracks and prisons, for instance. It is therefore essential to change prison law to Rule **of** Law. This means that: (a) **definite rules** have to be set, giving the prisoner subjective inalienable rights. Today's prison law is merely a set of instructions and directions for authorities who may use their power arbitrarily. For prisoners this means simply that nothing is permitted unless special permission is given. (b) The definite rules must be **made known** to the prisoner and others interested, in an adequate way. The Codes of Practice or directives from the minister may be called a sort of codification (pseudo-legislation); but there is no rule by which these are open and available to prisoners, even if they concern their legal position.⁸ This seems a necessary task for prisoners committees. Some institutions do have prisoners committees for consultation with the management, but the results are not satisfactory.

(c) **The Penal Law** says that no disciplinarian punishment may be given without hearing the transgressor, but does not provide how this is to be done. This flaw seems to me largely responsible for the existence of the 'authoritarian power structure' in prisons, dealt with by Buitelaar and Sierksma and the Coornhert League report, that obstructs all resettlement. It is strange that this aspect of detention has been neglected so long. For years champions of resettlement have talked of "own responsi-

bility and individuality for prisoners" without fully realising that the total absence of Rule of Law in the prison system⁹ is one of the greatest stumbling blocks. As long as there is no formal process by which the prisoners can claim his subjective rights and in which the authorities can argue legitimacy for their actions, detention remains a double punishment: deprivation of physical and psychological liberty of the individual as a bearer of fundamental Human Rights. The right of free speech is a **conditio sine qua non** for a democracy, and since our society is democratizing in so many ways, too great an inconsistency between social developments and the prison regime makes it impossible for the latter to contribute any share toward the making of 'law-abiding citizens'.

In helping prepare the Coornhert League report (Groningen prison revolt), I suggested therefore the creation of differentiated means of appeal, depending on the subject matter of each conflict. An independent judge (Dutch judges being jurists), specializing in penal law,¹⁰ should test, in accordance with legal standards, measures taken by prison authorities. Complaints about certain material provisions (food, coffee, equipment) are now the main activity of the present Supervisory Boards made up of citizens, mostly notables, with no connection with prison hierarchy. These could remain within the jurisdiction of such a body, but should be judged in accordance with general standards of reasonableness and humanity and like minimum requirements, such, for instance, as the Standard Minimum Rules for the Treatment of Prisoners of the United Nations. But two years ago the vice-minister of justice presented a bill about the legal position of prisoners, that did not provide for means of appeal. Although it provides for right of complaint, jurisdiction over complaints is given to the present Supervisory Board, not to a judge. Yet these complaints can concern disciplinary sanctions within the institution, such as denial of correspondence, refusal of visitors, and **violation of rights** given by domestic by-laws. The bill denies prison authorities the right to assert their authority by deterrent measures, but hardly provides, through the arbitrarily

composed Supervisory Board, an adequately independent supervision over the legality of actions of prison authorities. Moreover, it provides no professional legal aid, but only aid from an After-Care officer, spiritual counselor, or perhaps a fellow prisoner.

It may have become clear that the Dutch prison system struggles with many problems similar to those in other countries. Nevertheless I believe our system compares well with many foreign systems; though the newest developments seem to show that our system, and the prisoners, fall victim to our own liberality.

Thus in 1972 the Dutch government launched a plan to reform the prison system, closing several Houses of Remand and some prisons and proposing a better flow of prisoners to make it possible to keep Houses of Remand for detainees. However since in Holland putting more than one into a one-man cell is strictly disapproved of, there is now a waiting list for short term imprisonments. Those waiting remain free; must report when called, or may get a stay of execution.

Houses of Remand too are very short of space and some detainees awaiting trial and sentence in one part of the country, are detained elsewhere. This complicates lawyers', after care and family visits. Also for humanitarian reasons it is unacceptable; and incompatible with the principle that the civil rights of the unconvicted shall be restricted as little as possible. Thus it seems that prisons were closed too hastily! In conclusion: There is an old saying, too often forgotten, that sums up the whole situation. It is that the prison system is a reliable barometer of the state of civilization in a society.

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The Crime of Prison

Elizabeth Middleton of 'Radical Alternatives to Prison', UK

"The purpose of the training and treatment of convicted prisoners shall be to encourage and assist them to lead a good and useful life."

(Rule 1 of the prison rules¹)

The contradictions begin here and extend throughout the entire penal system. We have a more realistic picture of prison if we insert 'controlling' for 'training and treatment'; 'coerce' for 'encourage and assist' and for 'to lead a good and useful life' insert 'conform'. We also hear of terms like 'rehabilitation' and 'therapeutic environment' in this context. Such verbiage is not purely euphemistic, it is the self-conscious justification of an institution motivated by retribution and doing no more than maintaining control and security. There is much that goes on behind prison walls that the authorities would prefer us not to know. The paranoic application of the Official Secrets Act and the illegal (under Article 8 of the European Convention on Human Rights²) censoring of correspondence, serves to protect them.

The majority of us prefer to lock up and forget the 'miscreants' behind bars. This justifies our existence as hard-working, law-abiding citizens. Crime is popularly seen as the product of individual pathology and the activities of the malevolent and the work-shy. The criminal is a special sort of animal. He deserves all he gets.

This stereotyping conveniently absolves the

rest of us from sin. We don't have to question our own morality and consider what exactly crime is or who are the real criminals. Neither do we then have to consider what exactly the 'law' is, who makes it and who it therefore serves to protect.

Perhaps we might find out who criminals are from the criminal statistics? But they give us no more than a record of police activity. They do not include the multitude who fool the taxman and never get caught. (It is estimated that between £1,000 million and £3,000 million are lost each year to the Inland Revenue in unpaid taxes.* It is interesting to compare this sum with the amount involved in thefts and burglary — less than £100million). Nor do the statistics include those who practise that regular and accepted activity of fiddling expense accounts. Similarly those who are guilty of 'professional malpractices' are rarely brought to court but instead dealt with administratively by peer group bodies.

We like to consider our society to be advanced and civilised, but we could benefit if we pondered upon the values on which it is based. The property speculator who acquires vast fortunes is a success, yet at the same time that his property is standing empty, accumulating wealth, thousands of people are homeless. In 1971 there were 675,000

*All figures and statistics in this article refer to England and Wales. Ed.

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1. R. Rijksen, **Meningen van gedetineerden over de strafrechtspleging**, Assen, 1958 (The prisoners' opinion about the penal system).
2. A. Heyder, **Bewakers en Bewaakten**, diss. Amsterdam 1963 (Guards and guarded).
3. J. J. A. Zwezerijnen, **Dwang en vertrouwen**, diss. Utrecht, 1972 (constraint and confidence).
4. Rijksen considers in **From 5 years to a lifetime** imprisonment for more than 5 years as disastrous.
5. Many other suggestions are heard such as: fair payment, more visiting possibilities (including the night) also for friends and relatives, short leave and weekend-leave.

6. Working group Coornhert-League, **Alternative justice estimates and policy** 1972, p.28.
7. A. A. G. Peters, **Het rechtskarakter von het strafrecht**, Kluwer, 1972 (Rule of law and criminal law).
8. A good example here is a Code of Practice giving the prisoner a right to legal aid for juridical matters in addition to that for which he is imprisoned; e.g. in civil law matters.
9. In a Note **Prison Administration** in 1964 to parliament the Minister of Justice of the time showed his fear that the governor would be too much discredited by such a legal regulation, and postponed the matter.
10. This could be a travelling judge, readily available, with jurisdiction in districts or counties.

empty flats and houses to approximately 50,000 homeless families. Surely this is crime in its grossest form? Yet the majority of people are in prison for property offences valued at less than a few hundred pounds.

We might have some claim to honesty if we considered the destructive cost of our punitive obsession.

As George Jackson said, "Capture, imprisonment, is the closest to being dead that one is likely to experience in this life".³ Yet, we, in our self-righteousness, persist in condemning 38,000 men, women and children each year to this most total of institutions and in so doing serve to destroy them inside and their families outside.

The justifications for imprisoning are extraordinary and are continually upheld by the leading figures of our judiciary. The myth of deterrence dies hard. Despite recent criminological findings and batteries of facts and research which disprove this notion, one of the strongest and most often quoted justification for imprisoning is the fallacy of deterrence. The contrary is the case. A prisoner coming out after serving 18 months or over has more than a 50-50 chance of reconviction within 2 years. Someone who has served 4 years or over stands a 66% chance of reconviction within 2 years. A young man under 21 leaving borstal or prison has a 70-75% chance of re-conviction within 3 years. Of all first timers in adult prison about 75% do not return within 2 years. But there is no evidence that prison has reformed or deterred, or that they cease to commit further crimes. The other 25% are caught in a trap, for the more times someone has been in prison, the more likely he or she is to return.⁴

If the authorities were convinced of the soundness of the deterrent theory, hanging, drawing and quartering and even more barbaric forms of punishment could still be with us. The prison system can hardly be said to be based on the soundest humanitarian principles.

Throughout literary history evidence can be found of the devastating effects of imprisonment:

The system tends in a continuous manner, to weaken the mind, destroy the will, obliterate the personality, to depress, oppress, wear down, torture.⁵ And as George Jackson said of prison in a letter to his lawyer from Soledad prison, "It destroys the logical process of the mind, a man's thoughts become completely disorganised."³

Our penal system, of which prison is the pivot, has the function which the administrators are most reluctant to admit: retribution. If we consider that the word 'penal' is derived from the Latin 'poena' meaning pain, we have a clearer idea of the picture.

I shall quote from a governmental publication, 'The treatment of Women and Girls in Custody':⁶

One of the great difficulties for anyone who has spent any length of time in an institution is the re-adjustment to outside non-institutional life. There is not the same regularity of regime; there are far more choices to be made, both large and small; domestic responsibilities re-emerge; a greater variety of people have to be met, with no common bond. An institution entails a withdrawal from many aspects of ordinary life, and it can never be easy to emerge into the arena once again. This must be particularly true when the withdrawal has been enforced, when there is a sense of having failed to comply and cope with the rules and needs of outside life; when there may be a sense of guilt to those within, or a degree of censure on the part of those outside.

On the one hand there is some recognition of the problems caused by institutionalisation. On the other hand the prison authorities still talk in terms of reform and rehabilitation. The absurdity of trying to help and improve people in a system that has the function of punishing them does not really need any elaboration. Furthermore it is equally ridiculous to try to train people to be good citizens and to rehabilitate them back into society by rejecting and isolating them in an unreal world.

The usual response is to demand more after-care facilities to undo the damage caused by imprisonment. If this is seen as useful and necessary, why make the position more difficult by interposing an unnecessary period in prison? "It would be a strange doctor, indeed who on admitting a patient with a cold proceeded to break the patient's leg and then demand more convalescent services."⁷

The effect of prison as an educative experience, from the intended viewpoint is virtually nil, but ironically when the prisoner is re-

leased he has a wealth of knowledge learnt from his more sophisticated colleagues in the university of crime.

Prisons, in their present form, are based upon a concept, over 150 years old, that if confined in solitude, a prisoner would reflect upon his past and repent. Yet, isolated from family, friends and society, degraded and embittered, prisoners are unlikely to survive well in the society they confront when they emerge. The human and social cost of imprisonment is evident in the effect on the family, social ties, the difficulty of finding employment and accommodation on discharge, and also in the loss of self-respect and the waste of the human potential of the prisoner. The stigma also has a strong effect on the family and children of the prisoner.

The financial cost is equally real. More man hours are lost per year through imprisonment than through strikes. It costs between £45 to £60 to keep someone inside and in addition there is the cost of supporting dependents. The prison budget⁸ for 1973 was £88,449,583. At present the Home Office is hoping to build new prison places over the next 5 years at a cost of £100 million. Given the present financial state of the nation, can we, as tax-payers allow such an appalling misuse of our resources?

But, the public cries, we have to be protected. In fact if we examine the prison population we shall see that very small minority of convicted prisoners actually constitute any physical threat to us:⁹

| | |
|-----------------|-----|
| theft | 70% |
| drugs and drink | 7½% |
| sex offences | 2½% |
| violence | 10% |
| others | 10% |

Of those convicted of murder, the majority were in fact cases of domestic murder committed under conditions of extreme stress. Those who commit uncontrollable acts of violence are few in number. It has been all too easy to lock them up and forget about them, instead of trying to get to the bottom of the problem and find a real answer.

The protection myth not only fails to take into account the harm done to the offender but also the harm done to society which results from sending people to prison. As previously mentioned, some of those found to have broken the law are incarcerated at great public expense and emerge much more likely to re-offend whilst nothing is done about the victim (unless they happened to be covered by insurance. The victim, as well as the offender is likely to be penalised for being poor).

It has become standard to institutionalise and penalise the economically non-productive and the deviant. Incarcerated and impoverished, they are hidden from our eyes and consciences.

Yet we continue to perpetrate this greatest of social evils, prison. And within prison walls the situation is becoming even more repressive. Deprived of all rights, encaptured and enslaved, the prisoner is at the total mercy of his jailer. Few men wield such power as the turnkey. "Have you ever considered what type of man is capable of handling absolute power. How many would not abuse it?"³ said George Jackson.

To survive in the prison environment the prisoner has to capitulate completely. Even the smallest amount of freedom we have outside to try and improve our lot is denied inside prison. Should the prisoner make such an attempt, for example, to alter his position about his grossly exploited labour, the full power of the establishment descends. (Prisoners earn on average 80p a week while in 1972 the prison industries made a profit of over £500,000). Whereas this type of reaction was once overtly physical, the trend is becoming insidiously psychological. Some nasty tools have been developed in the name of science to control internal dissent. The latest of these within the British penal system is Control Units. For the prisoner labelled a 'troublemaker' by the Home Office a systematic process of 6 months of sensory deprivation has been ruthlessly set up. Administrative allocation to this regime subjects the prisoner to 90 days of total solitary confinement. Should his behaviour be deemed satis-

factory he is transferred to 90 days limited association with other prisoners under the same sentence. The prisoner is made to realise that "it is in his own interest to mend his ways" and in "conditions where the framework is intentionally austere."¹⁰ Three men have recently suffered this torture in the Control Unit at Wakefield prison.

It is important to realise that this form of treatment inside prisons is not new, but 'a logical extension of British penal policy'.¹¹

Control Units are a sophisticated form of segregation and solitary confinement which have long been with us. All act on the notion that there are a few identifiable individuals who are the root of all trouble inside prison, as opposed to the prison system itself. What is particularly alarming about control units is the involvement of doctors and psychologists. Both were involved in the Home Office working party which recommended the construction of the units. Both now supervise the prisoners' 'progress'.

Another substitute for physical control is chemical manipulation. As with control units this is a tendency drifting over the Atlantic from America to modify behaviour with drugs and to control deviants in pharmacological straight jackets. One alarming example is chemical castration. Drugs are administered to sex offenders to eliminate their sexuality. The authorities are at great pains to point out that the prisoner accepts this voluntarily but in the same breath point out that a degree of coercion may be required. The carrots dangled are early parole and remission.¹²

We cannot afford to be complacent. As long as we allow prisons to exist, atrocities are committed in our name. Our scapegoating is responsible for human destruction carried out in the name of justice.

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Liz Middleton hails from Dundee, Scotland. Before becoming involved with RAP she worked as an orthoptist in Glasgow and London; travelled in Europe and Asia; and worked with War on Want, an organisation based in London which campaigns against poverty in the Third World.

Radical Alternatives to Prison is a pressure and information group working towards the abolition of prison. An important part of RAP's work is to change people's attitudes and traditional prejudices towards the 'criminal'. As well as lobbying official policy-makers i.e. the Home Office, RAP attempts to influence those working in the field (probation officers, magistrates etc.) and, more importantly, the general public.

In the UK there are active groups in London, Bristol, Bradford, Leeds and Nottingham. Help is always needed to support on-going groups and start groups in other areas.

Current activities include: the Property Offences campaign to make non-violent property offences under a certain amount non-imprisonable; the Control Units Campaign to end one of the most retrogressive developments in penal policy yet. Women in Crime Group.

RAP membership costs £3 a year, or £1 for those with a low income. Members receive 12 newsletters a year and other information. New members are always welcome.

Further information from: Radical Alternatives to Prison, Eastbourne House, Bullard's Place, London E2. Tel. 01-981-0041.

The Prison Movement in Scandinavia

Thomas Mathiesen*, Norway

I. INTRODUCTION

For the past six or seven years, a prison movement has been developing in the Scandinavian countries. In this article I shall give a brief account of some features of its development.

In the Scandinavian countries the prison movement has developed in two main forms: as prison reform organizations **outside** the prison walls, and as attempts at establishing prisoners' unions **inside** the prisons. The outside reform organizations have had a mixed membership; that is, non-convicts as well as convicts have been members. The inside prisoners' movements have had only convicts as members. The outside organizations and the inside movements have cooperated closely and supported one another. In many ways, the outside organizations have functioned as links between the inside prisoners' movements and the public.

II. THE OUTSIDE REFORM ORGANIZATIONS

The outside reform organizations developed first. The Swedish organization, called KRUM (the Swedish abbreviation for 'The National Swedish Association for Penal Reform'), was formed in the Fall of 1966. Today, KRUM has a national office located in Stockholm, with some ten local chapters in various cities and towns throughout the country. At present, the organization has about 1,200 members in a country with a population of 8.1 million and about 4,000 prisoners. The Norwegian organization, called KROM ('The Norwegian Association for Penal Reform'), was formed in the Spring of 1968. It has a national board located in Oslo, and has had local chapter activities in two other major cities. The association has about 1,500 members. Like KRUM,

many of its members are convicts and ex-convicts. Norway has a population of 3.9 million, and about 2,000 prisoners. The Danish organization, called KRIM ('The Association for a Humane Penal Policy'), was established in 1967. KRIM's national board is located in Copenhagen, and it has chapters in two other major cities, with about 400 members. Denmark has 4.9 million inhabitants and 3,500 prisoners.

Throughout the years, KRUM, KROM, and KRIM have developed considerably in terms of policy as well as style of work. Though their profiles differ somewhat, they have important features in common. In the beginning they wavered between being organizations giving aid to individual inmates and being political organizations oriented towards changing the structure of the penal system. Today, they have become clearly political. Individual aid programs are not included in their activities, partly because such programs easily drain resources which are necessary for politically oriented activity, and partly because the programs lead to an involvement with the prison authorities which may hamper organizational independence. The groups have become increasingly critical, and are in constant conflict with the prison authorities and the sectors of the political system which support the prisons.

The long-range goal of these organizations is the abolition of major parts of the prison system. Such a goal, of course, may only be realized as a part of a larger and more general structural change in society. Though the organisations are independent of political parties, their activities must be seen as part of a political effort towards structural change.

The short-term goals of the organizations include a large number of concrete demands, ranging from the abolition of the youth prison system and a sharp reduction in the use of

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pre-trial detention, to reforms such as the abolition of mail and manuscript censorship. Here, as in all other fields of politics, the relationship between short-term and long-term goals is important as well as complex. Short-term reforms may or may not foster the long-term change towards which one is working. The critical question is that of finding short-term reforms which have the function of satisfying needs felt by the prisoner population in addition to pointing beyond the boundaries of the penal system. The question, in other words, is that of finding short-term reforms that also have revolutionary or boundary-transcending potential.

The Norwegian answer to this question will be the major focus of this section. Norwegian KROM consciously concentrates on short-term reforms of an abolishing kind: that is, on the abolition of parts — if necessary small parts — of the penal system, such as the youth prison system. When working for partial abolitions, great care is taken to avoid the development of new, more or less hidden systems of control outside the penal system. Over and above this, Norwegian KROM has found that possible conflicts between short-term and long-term goals can only be solved **in actual political practice**. As its point of departure, the group chooses reforms which are close to its members and which will change their concrete situations; from that, the members 'totalize' — through continual political discussion and reflection — to larger and more encompassing areas. Through the dissatisfaction which the group develops about the reforms which are finally achieved, through the discovery that victory soon wanes, and through the discovery of and reflection on that, the group begins to expand its view to the broader causal connections, and to understand the need for a more total protest. In other words, continual political discussion and reflection, where politics is made more or less a part of everyday life, is vital. If this discussion and reflection ends, the short-term goals may become separated from the long-term objectives. As is well known, such a separation has indeed taken place in many political organizations.

Throughout the years, KROM has arranged

or participated in a very large number of public meetings. Every Spring, the organization holds a large teach-in in Oslo, concentrating each time on a specific issue in penal policy. The main issues at the teach-ins have been the forced labor system, the preventative detention system, the youth prison system, and pre-trial detention. During the autumn, the organization arranges a three-day open seminar on broader topics, such as violence and social structure, crime and the mass media, and the organization of the police. The teach-ins as well as the open seminars are always carefully planned. A wide range of professional and non-professional people as well as ex-inmates participate, and the meetings are extensively covered by the press and other mass media. In addition, KROM has organized or taken part in many other public meetings on a wide range of topics concerning penal policy. Members of the organization have produced a play and two films on key penal issues, and these have been part of the program at a number of meetings.

As KROM's work has developed, the following strategic considerations have become increasingly central:

A. In all of our activities, at our teach-ins, seminars and meetings, in our books and reform papers, **ex-convicts have been active participants and contributors**. In general, the participation of ex-convicts has been vital to the organization: without it, our work would have been nearly impossible. In the Norwegian setting, and in Scandinavia in general, the combination of contributions from convicts and non-convicts has proved fruitful and persuasive to the public. Conflicts of opinion between those with and those without the experience of having been convicts do occur from time to time. These have been solved through extensive and intensive discussions of the issues, often over long periods of time. In practice, such discussions have become an integral part of our own political maturation and development. When conflicts have proved unsolvable, the ex-convicts have had informal 'veto rights', and their views have prevailed.

B. In all of our activities **we have relied on our**

own resources. Our own active members have written newspaper articles, given lectures and talks, and written books. For this reason, the organization has managed with a minimum of funds, secured by a small membership fee, royalties from our books, and a small grant from the municipality of Oslo. (The Swedish KROM has had a grant from Parliament.) The political 'education' which is implied in work of this kind has been an important motivating factor for the members, who have been recruited from a variety of professions such as law, social work, sociology, and criminology.

C. We consciously try to **coordinate our various activities, in order to increase the effect of each individual step.** For example, on one occasion we postponed for several months the publication of a very serious case of mail censorship in order to wait for a particular public meeting and the publication of a particular book. Together, the censorship case, the meeting, and the book made a much stronger impression in the mass media than they would have separately. In general, we try to plan our activities carefully, to talk about and think through the various steps we take. In the field of penal policy, one has relatively few cards to play, so when we play them, we must do so with precision and timing.

D. We consciously try to **unmask the policies and moves, of the penal system.** Once again, contributions of the prisoners is vital. Inmates provide material which exposes the penal system: cases of censorship, rules and guidelines issued by wardens and high-ranking custodial officers, information about work conditions in the prison factories, material on visiting conditions, information about security arrangements in the modern prisons, where equipment such as walkie-talkies and television is used. The material is systematized and publicized by KROM. To put it mildly, the prison authorities take a dim view of these activities, and actively try to strangle KROM's contact with convicts on the inside. Although the authorities cannot prevent the inmates from joining KROM, they can and do deny them opportunity to organize local KROM chapters, they can and do deny them face-to-

face contact with KROM people from the outside (excepting contact through regular visits), and they can and do read all mail to and from the organization. Thus, access to the prisons is a critical issue for the organization. Today, the prisoners' communications must for the most part be smuggled out, brought out by convicts on furlough, etc. Insofar as the prison system is successful in cutting off contact, they have won an important victory. Therefore, a strong effort is made to keep the lines of communication open. (In Sweden and Denmark, the problem of access is somewhat less acute: KROM and KRIM have in fact been able to organize study groups in some prisons. But the difference is only a matter of degree.)

As an aside, it may be mentioned that we have found the very efforts at barring KROM's access to be rather revealing of the prison system, and useful for the organization at public meetings, in newspaper articles, etc. By systematically compiling information of this kind, a clear picture of the authoritarian character of the prison system may be presented. Also, we have found that the authorities' effort to bar contact only enhances the prisoners' resistance to the system, and their eagerness to take part in communications to the outside world. Thus, paradoxically, the authorities' stifling of contact may be a double-edged sword.

The preceding discussion of the relationship between prisoners on the inside and activists on the outside leads to a discussion of the development of prisoners' unions inside the prisons.

III. UNIONS INSIDE THE WALLS

As has been previously indicated, prisoners' unions inside the walls have cooperated closely with the outside reform organizations. The first Scandinavian prisoners' union was formed in Sweden in 1970. In October of that year, a nation-wide prison hunger strike took place with about 50% of the country's at that time 5,000 prisoners in some 35 prisons participating. The strike was partly the consequence of a deep-seated dissatisfaction with the modern Swedish 'factory prisons', which

are 'brave new world' maximum security prisons with electronic security devices, underground tunnels between work shops and living quarters, and large, sterile work shops. At the height of the strike, which was strongly supported by KRUM and extensively covered by the newspapers, the prison authorities convened with inmate representatives at the osteraker prison outside Stockholm. The prisoners demanded certain improvements in living conditions to which the authorities acceded. More significantly, the prisoners demanded **nation-wide negotiations** between the prisoners and the prison authorities. The authorities acceded to this demand as well, and the prisoners' union FFCO (abbreviation for 'United Prisoners' Central Organization') was formed by the prisoners as their negotiating organization.

The October strike had been a great success, and FFCO presented a series of demands at the negotiations, which commenced on 30 November. Among the demands were an expanded furlough system, improved visiting arrangements, the abolition of mail censorship, and official recognition of FFCO as the prisoners' organization. The negotiations, however, turned out to be difficult. The prison authorities now said that they did not really want to negotiate after all, just to have 'talks' with the inmates. To the authorities, 'talks' implied that no decisions were to be made at the meeting. For this reason, the inmates finally had to break off the negotiations and begin a new nation-wide strike. In October, the prison authorities had been taken by surprise, but this time, they were prepared. All inmates on strike, about 35% of the prison population, were isolated in their cells, and the strike was suppressed. A new round of negotiations took place, and the Prison Department again emphasized their character as non-decision-making 'talks'. The prisoners had to go along with this since their strike weapon had not proved strong enough, and in terms of concrete results, little or nothing came out of the meetings. On top of this, the prison authorities later boasted of what they called their openness to the prisoners, arguing that by entering into 'talks' with the inmates, they had introduced 'democracy' in

the Swedish prisons. The following excerpt is taken from a press release issued by the Swedish Prison Department in April of 1971. It was issued in English, and intended for the United States and England:

According to those who are learned in law, the negotiations which started 30 November 1970 at osteraker prison are unique in history. They placed on an equal footing the delegates of the country's 5,000 prisoners on one side and representatives of the correctional authorities and the personnel organizations on the other. . . .

In the press release, the authorities suddenly used the word 'negotiations', which they were so careful to avoid at the meetings. Obviously, this word, with its implication that actual joint decisions were made, looks better in a press release intended for consumption abroad. And the inmates were obviously not 'placed on an equal footing' with the authorities. Rather, their attempts to participate in a real decision-making process were systematically suppressed. I should perhaps add that I was allowed to be present as an observer at the meetings, and therefore witnessed the events.

Yet, the developments summarized above were an important learning experience for the Swedish prisoners and for KRUM. In December 1971, the Swedish prison authorities invited the prisoners to a new round of nation-wide 'talks', this time at the Kumla prison. In other words, the authorities had discovered how harmless 'negotiations' (read 'talks') really were: while giving nothing to the prisoners, they provided the authorities with the added legitimacy of the appearance of democracy. Accordingly, on the first day of 'negotiations', the Swedish flag flew proudly over Kumla, and the prison authorities arrived on time in their black sedans, eager to begin. A press conference was to take place after the meetings, and the authorities were apparently looking forward to it. This time, however, the prisoners broke off the 'negotiations' at an early stage when it again became clear that no decisions were to be made. In breaking off the 'negotiations', the prisoners' representatives were actually very brave. The pressure on them to continue the meeting was strong, both from the prison authorities as well as from fellow prisoners who had not

experienced the preceding round of 'negotiations'. The belief in 'negotiations' is deep-seated in general.

What the Swedish prisoner representatives now realized was that the prisoners did not have a weapon sufficiently strong to be a real threat to the prison system. Unlike labourers in the outside world, prisoners do not contribute a service on which the rulers are dependent. To be sure, prisoners work, and the prison profits from that work. But the prison is not dependent on that profit for its existence. Therefore, unlike labourers on the outside, the prisoners cannot threaten with the withdrawal of a contribution without which the system cannot manage. This difference between the situation of the outside labourers and that of the prisoners must be taken into account when tactics and strategies are planned. Today, Swedish prisoners do not try to force their adversary by protracted work or food strikes to give concessions or enter negotiations. Rather, by brief actions, they try to 'signal' their grievances **to the outside world**: to political bodies and organisations, such as labour organizations likely to be interested in cooperating with the prisoners. Thus, through their inside actions, they try to create an outside constituency supporting their claims. Outside organizations like KRUM become crucial as connecting links.

But it should be added that work of this kind is long-range and difficult. Among the prisoners, mass support of FFCO therefore seems to come in waves, and for this reason FFCO periodically faces organizational difficulties. Again, this should probably be regarded as a fact to be taken into account when strategies and tactics are drawn up. Thus, it may be much wiser to develop local action groups under FFCO rather than a united and hierarchical organizational superstructure. Also, it may be wiser, at least for the moment, to capitalize on the waves of enthusiasm as they come, instead of planning collective actions very far in advance.

The prisoners' unions in Norway and Denmark developed with the background of the Swedish experience. The Norwegian union, FFF

('Prisoners' Trade Union'), was formed in July 1972 at Ullersmo National Prison outside Oslo. The Ullersmo prisoners put forth a list of general as well as specific demands. The specific demands included higher wages, somewhat relaxed controls during visits, three weeks vacation per year inside the walls, and free access to their earnings in the prison, and a conference with the governor. The governor refused to meet with the prisoners, and the Minister of Justice supported the governor, stating to a newspaper that:

... I have to my great surprise heard that they have established a prisoners' 'trade union'. Despite the seriousness of the situation, it is not without comical aspects. What kind of a trade is it they represent?

This remark on the part of the Minister of Justice indicates the attitude and the tone among the authorities. The prisoners decided to react with a strike, and on the basis of the Swedish experience, Norwegian KROM advised the prisoners to make the strike brief, and to try to use it as a 'signal' to the community rather than as a means of exhausting the adversary. In view of this, the Ullersmo prisoners went on a one day work strike, and were followed, through strikes and letters of sympathy, by the prisoners in five other major prisons. Local chapters of FFF were established in three major prisons. Though there had been prison strikes in Norway prior to 1972, notably at Ullersmo several times during 1971, this was the first nation-wide action. On the outside, KROM strongly supported the strike by transmitting press releases from the inmates to the news agencies, by writing supportive articles in various important newspapers, and by transmitting and explaining the prisoners' demands to the various mass media. We learned from this that the role of the outside supportive organization is extremely important. Above all, it proved necessary to explain to the public the difference between an independent prisoners' union and so-called 'cooperative councils' in the prisons.

A few words should be added about the Danish prisoners' union, called FLO ('The Prisoners' Labor Union'). The Danish union was established at a meeting outside Copen-

hagen in November 1973. The participants were convicts on furlough, and the meeting was organized by Danish KRIM. Prior to the establishment of the union, in the summer of 1973, a nation-wide strike had taken place in Danish prisons (primarily concentrating on wage claims). Presently the Danish union is demanding negotiations with the authorities. Thus it can be seen that the communication of the past experiences of the Swedish and Norwegian groups takes time even when the countries are close to each other.

By the same token, that communication is of the greatest importance, and more should be done to make it effective. National differences may certainly make for differences in strategies and tactics. But if experiences from elsewhere are communicated, it may at least be possible to make decisions and choices in a more rational way.

IV. WHAT HAS BEEN ACCOMPLISHED?

Finally, it may be asked: What have the outside reform organizations and the inside prisoners' movements in Scandinavia accomplished?

We have had some moderate successes, but the road ahead is of course long and thorny. For example, in Norway, forced labor for so-called alcoholic vagrants, implying long-term incarceration for very minor offences, was abolished in 1970 after a bitter struggle lasting for several years. A plan to build a detention center, a short-term prison for young offenders, was finally discarded by the authorities in 1971. The youth prison system will be abolished in 1975. This implies that young offenders will receive flat, relatively short, regular prison sentences rather than indeterminate, relatively long, youth prison sentences. The use of indeterminate preventive detention for 'dangerous' offenders is likely to be somewhat circumscribed, but unfortunately not abolished, in the near future. The prison system has been forced to significantly relax its censorship of manuscripts sent to newspapers, thus making it possible for the prisoners to challenge the authorities' traditional monopoly on information about what is going on behind the walls. Additionally, the censor-

ship of mail has been somewhat relaxed and the furlough system somewhat expanded.

Yet, very much remains to be done. Currently, a law and order atmosphere is becoming increasingly strong in Scandinavia, especially in Sweden and Denmark. The new current is the consequence of increased unemployment and general economic stagnation in the two countries concerned. In this situation, KRUM, KROM, KRIM, and the inside prisoners' movements in the various countries may enter a new phase. For a while to come, the primary task may be that of securing the gains that have been made, and avoiding the development of new systems of incarceration in lieu of the ones that have been abolished.

Let me add that this is in itself a very significant task, because it provides the basis for later offensive work. But it does imply that we must be patient as well as strong. We must let time pass as well as continue to be insistent. In 1919, the German sociologist Max Weber once made the statement that "Politics is like a slow boring of hard boards, performed with passion as well as with precision." He might well have been referring to the work of the prison movement in the 1970s.

For further literature see:

Mathiesen, Thomas, 1974 'The Politics of Abolition-Essays in Political Action Theory', London: Martin-Robertson, New York: Halsted Press, Oslo: University Press, pp.222.

EARTH

What is this God-forsaken earth
Made of land and sea?
How fast has He set the pace
For you, them and me?
Does he have a heart at all? —
Or a swinging brick? —
Like the ones in the wall
That is always too thick.

Dear friends, the wall will always
Be too thick; for you are that wall.

Brian Glancy (while in Wandsworth)

Part II: The Abolition of Prisons

What Source of Knowledge have we Missed?

Alec Wilding-White, UK

With his wife, Maggie, in their flat in north London, Alec Wilding-White has done some remarkable work in helping prisoners and ex-prisoners, as the succeeding pieces by Tamba Allen and Stephen Warr demonstrate. He takes the view that "for centuries law-breakers have been undeterred by punishment, and punishers by the failure of punishment to deter." In his article he suggests two things a) that something unconscious makes us cling to stereotypes (which he calls percepts) and which prevent us changing our attitudes to ones of love — although in arguing with him we might point out that we do see shifts in notions of justice depicted in Aeschylus' Orestes, for example, from the simple motive of revenge of Clytemnestra, through reliance upon the injunctions of the oracle at Delphi, to the judicial court of Areopagus. Can we say what prevents a further shift from current legal forms? Secondly b) that there is a source of knowledge about ourselves that we are unaware of. This we shall notice is presented in Laingian terms, but without a discussion one way or the other of the significance of the oedipus situation in the development of conscience or of the aggression commonly associated with it.—Ed.

IN SUMMARY of his article Alec Wilding-White writes:

Budding consciousness of what seems right or wrong, in place of rule by instinct, includes individual perception into our selves and into each other. This is a vast task we are far from having achieved, indeed, largely, we have shirked it, creating instead a huge mechanism of rules, morals, laws applied generally with little or no insight.

This mechanism approves of some precepts and concepts, disapproves, of others; and from birth a structure is smothered over our personality, even replacing it. We continue individually and in groups (including nationally) to struggle for evidence — material things, status, reputation etc. — that we possess the approved concepts, including -isms, and to prove that the concepts of others, if different from our own, are wrong.

These precepts are not natural to our bent; but the indoctrinated need to measure up to them inevitably saps self-confidence and so requires ego-bolstering compensations. Structure and these activities keep the true personality, or self, forgotten, so that what there is of it in consciousness is immature. But self, though thus unconscious, does not die. Self continues struggling to emerge and its ener-

gies activate up into the structure, making structure's rules and precepts fanatical or nearly so; part cause of recidivist punishing and lawbreaking and also of world and domestic intransigence.

Prison only makes this worse. As a result we all reciprocally judge each other as subject and object in terms of general precepts, a process I call 'duality', and we have invented blame and guilt that occludes search for cause.

The way out, towards safety, consciousness and communication, is for each to free himself from all rules and concepts, seeing them at most as guidelines to be weighed and always queried. If short of money we could use even prison buildings somewhat adapted, but without uniform, authority and, in most cases, keys; opening them to admit non-law-breakers seeking at least greater wealth of living. Prisons, as such, will then disappear.

1. Structures that replace knowledge

The preceding articles show that there has been much study of prison systems and punishments: yet change has been so superficial that for example, the British Prison Officers' Association reported, in 1963, that the work of an officer did not differ from that of a turnkey one hundred years earlier. The situation in 1975 is, I can testify, unimproved. What then have we missed? I suggest that, with very rare exceptions, we fail to enter the experience of each other (and even our own) though to do so would make the experience also ours, but rely upon the customary deductions from external



Man and dog walk round and round the prison, while men inside obey equally depersonalising routines, with no chance of self-fulfilment.

(Photo: with thanks to the Sunday Times)

observations. Only the former can reveal basic causes why people continue lawbreaking (recidivist) despite increasing punishments, and continue punishing (recidivist) despite centuries of its failure to help or deter. We need to make conscious (also for reasons far wider than prison abolition) why we **can** not, not will not, cure these recidivisms. I am convinced abolition could not fail to accompany this increase in consciousness, and cannot come without. What is it then that blocks us?

As long as man remained more or less wholly unconscious we were ruled by instinct. Budding consciousness freed but also denuded us from the cocoon of rule, granting us the vast labour (and blessing) of responsibility for ourselves. The danger was that words and thoughts are a language of consciousness, easy, like the evidence of our five senses, to note and accept; whereas our unconscious strives to illuminate us through symbols, intuitions, feeling, instinct, less easy for the conscious mind. Interaction between all these functions of ours, aiding and checking each other results in insight, wisdom. But thinking has smothered all except our senses and monopolised their place; and our senses now attach, as clearly explained by Jung, to thinking. So we depend on evidence of what we see, hear, etc.; and by thinking about these, unchecked for example by what we feel, have invented standards, codes, morals (let us call these precepts) and, with groups of these, concepts: such as important, unimportant, English, Russian, black, white, upper and lower class, success, failure, property, theft, and a mass of others. These need not damage us if we remain conscious they are descriptions, not substance: not our self or even part of it. Englishman, owner, streetsweeper, for example, are concepts; with danger I may believe them me and become replaced by prejudices, behaviours, attitudes,

that occlude me and so **my** vision and wisdom. Substitute for me also the other usual concepts and I forget I am I, not these. They add up to a structure, of concepts and precepts I must struggle to be, that replaces my self and so stops my growth as myself, leaving my true reality in my unconscious.

Often, so towering a structure is enforced that ego (parted from all but a very juvenile self) is so belittled it must vanish into some womb of disappearance, such as drugs, alcohol, sedatives, prisons, bedsitters, pretence, breakings-in, and much else. But if ego, though loneliest in consciousness, has strength enough it clutches structure, and with it forms what we shall call an amalgam, a pseudo-wholeness replacing integration of ego and self, that each is taught and believes **is** himself; so these precepts decide 'our' actions and thoughts. Yet not even this satisfies and many feel an emptiness, even near-suicidal 'I am a nothing' we know not why, or how to cure. So we pile ever higher the evidence (money, possessions, behaviours) that we **are** a concept, preferably the socially approved, not the disapproved; though also I have often known the lesser horror 'I am a thief!' enacted and voiced to avoid having to admit the greater, 'I am a nothing!' The disease is common to us all. A man in the 'self-discovery' group I initiated in Pentonville prison, wrote:

. . . without money I'm a nobody, but with a few pounds in my pocket and a few pints I can talk to anyone and if they snub me that's all right, I've still got some money left.

and The Daily Mirror of 26 October, 1971, reported:

They, (the senior ministers) believe that if junior Ministers were paid more they would command greater respect from top Civil Servants.

Criticism of any concept replacing a person, threatens the structure that is psychological buttress to his loneliest ego. Hence our frights, touchiness, even irrational furies or fanaticism at such criticism. We call this taking criticism, or praise, subjectively. The need for the buttress makes us vulnerable also to flattery with cunning criticisms, either directly personal or through what we call advertising whether commercial, political, social or other. Small wonder we are walled away from looking inside others and ourselves and have long been ruled, especially in the west, by that deadliest of psychic and mental imprisonments, duality.¹ Imprisoned by structure of precepts, ego is isolated from all nature, the divine, each other, ourself, everything. So everything is in twos: I (subject) the isolated observer, you or it (object) the isolated observed. But let us test this statement, and how to escape duality, through conscious experience of our own because then we know of our own experience. Instead of focusing on a person, a group, a tree in a panorama let us observe the scene without being observer: without focusing our sight or thought on anything.

Soon, if we expect and resist nothing, the realisation comes that we have been drawn in as part of it all, communicating. Why? Because we have descended to the level of all else; so there is a glorious sympathy of humility and warmth. We ceased being subject and stopped making all else objects, bringing us all out of isolation. As long as we continue this we meet everyone and everything approaching us, with an artless gentleness that is the only true sophistication because it is reality, free from conjecture and projection. The timorous piece in everybody can emerge in safety. Those in whom the timorous part has been made total now come to us (and we to them) instead of into drugs, prisons, bedsitters, attitudes, money. Without effort, we sit, perhaps on the floor, in a prison cell or psychiatric hospital or anywhere and by listening as if timelessly (and if need be confessing our own weaknesses or lapses) enter the experience of the man or

NO GOAL

Don't be good!
If ever there was anger,
Jagged, never losing,
The winner of a thousand conspiracies,
Running, running, running,
Breathless, footless, sweatless, hurdling
Hunchback, eyeless . . .
The gun weighs heavy in his pocket . . .
The game, the rules, the price . . .
Or . . . perhaps the alternative?
Of course . . . throw in the certificate
Slow pace; feet sinking in the warm sand;
Let the sweat ooze . . .
All is easy when victory is no goal.

Nat. Tardieu (while in Pentonville)

woman with us — and our own. It is essential before we can help others, that we enter our own experience and admit that giving help thus equally helps free and broaden us; not only because this is true but because this brings both to the necessary equal level. A simple example will clarify this, and self's struggle to emerge from under structure. Recently in Calcutta railway station a man snatched my wallet. In the evening light I saw his white clad figure vanish under the waiting train. The simile of a rat diving down a hole stirred sympathy in me for any frightened animal, that any man should have to do this; smothered by instilled precept: "He has defeated me! I must in this competition triumph; get it back." I leaped into the train and, head out the opposite door, saw his wraithlike figure disappearing down the narrow darkness between trains. "After him!" my amalgam screamed. Then some maturity, of self, struggled past structure into that other's experience and released the realisation from my unconscious "What an appalling way to have to earn a living!" — and "How the rest of us struggle to qualify ourselves, children, friends, to be able always to earn, instead of . . . just this! And what do we do for the likes of him? In truth nothing. Then who is the greater thief?"

2. Blame, guilt and justice; or love, communication and knowledge

Duality has forced us to invent blame (another concept, dependent on precepts) including self-blame, guilt; with which we tear each other and ourselves to pieces externally and within. Duality cannot but create in each of us, as concomitant of blame, the practice and concept called authority.

Being exaggerated duality, authority is especially blind. It tries or pretends to justify itself on another man-invented concept called 'justice'. But justice, again, is duality: judging (guessing) about you from appearances of credit, discredit, blame, etc., in terms of precepts. All the patchwork of domestic and international politics and other law and disorder is founded at best in an attempt at no more than justice, or compromise justice. We should by now have learned from centuries of failure, how temporary this patchwork is and how soon underlying rebellions of self explode again. So our world, in which we make every one of us at all times both subject and object looking and looked at in terms of precepts, is of course deeply dissatisfied; frantic in semi-conscious search for reality and the real way. It is replete therefore with despairing people and groups, increasing daily, who misunderstand the cause of and so the solution to their despair.

If we are to win free from increasing bombing, neuroses, delinquency, intransigence, riot, and wars that infest us we must think **anew**. Self boils up more

easily but has not yet won through the precepts and concepts that enshroud it to a realisation of its own values and resultant peace. Therefore this new consciousness is bewildered and dissatisfied. And because our consciousness is thus still restricted in substance to the precepts composing our structure and amalgam, the explosive energy in repressed self can affect conscious action only from beneath amalgam. Its damned up energy activates amalgam and its component precepts; but as amalgams we join causes based on the same precepts. Self, as long as unconscious, like all contents of our unconscious, can express itself only through symbols. Well known are symbols in dreams and fantasies. Less well known symbols are behaviours, lawbreakers, authority, fanatics, the 'mentally disturbed'.

Likewise most of us in our supporting authority do so because its precepts are similar to our own. Many cannot but compulsively defend authority and support its 'rightness'. The impasses reared thus between and within nations and in the home, fill our world; and millions are killed, commit suicide, enter hospitals and prisons, are divorced. Understanding duality explains why down the ages we have rejected, crucified or otherwise destroyed those who invent or think anything radically new; though also something within struggles to tell us it is what we most want.

Duality also explains why only rarely we find a revolutionary or a person in authority who has no intransigence. He has won insight into much of what ruled him and won freedom. Without winning considerable increased consciousness Gandhi, for example, could not have contributed as he did, to India's almost uniquely bloodless independence. Freed from mostly unconscious domination by precepts we reach a state of reality of ourself, called insight, and so of loving loveliness; and people from all 'levels' are drawn to us, because here is what everyone yearns for. Thus love is the most efficient thing there is. It satisfies, if we let it. It reaches fundamentals: the only lasting efficiency. All else is more haste and less speed: pseudo-efficiency chasing 'practicality' that in truth is avoidance of the fundamental, easily distorted further by policy. Justice is part of this, though it has been valuable pending growth in us of consciousness, from, for example, commandments to realisation of beatitude. So we must realise justice is out of date, and struggle to find beatitude in our being and doing. i.e. understanding, communication, love.

3. The Act of Courage

We all need to enter ourselves, discover and admit our own sickness and, becoming able to level 'down' to you, duality ended, enter your experience and sickness too. This adds up to querying our own amalgam's component precepts and to disintegrating what we **believe is ourself**. It requires an effort of tremendous courage. Yet we must release self or physically perish; because no matter how repressed, self never dies. Always therefore it urges, somewhere in each of us, toward consciousness and so toward community and understanding; activating through strange forms as we have seen. Thus, for one example, there has long been a collective urge toward unity of Europe, and of our world. Duality has kept us unconscious of it, repressed under concepts such as patriotism. Therefore, activated as described, it has had to explode, so far in the Napoleonic and two world wars. It is vital that we explore inside ourselves, and make conscious the subconscious forces in such fanatical manifestations.

In this connection here are two brief examples of punitive law working without insight:

"Hume is not by any means unique among criminals. There have been others before him who have

done as much social damage and have been as little restrained or deterred by punishment. There will undoubtedly be others after him. No move whatever has been made to use this extraordinary man as a source of vitally needed psychiatric knowledge. He is simply **regarded** (looked at) as a security problem — fit to be punished, and for nothing else, until the calendar lets him out made more sick by prison, so immediately he murders, rapes, burgles again. Blandly not facing this, authority goes on justifying prison with: We have got to protect the public."²

Although Morris had been often 'inside' never was any help offered him anywhere toward unravelling his problem, except his own much too brief coming on the group I initiated in a prison; and we next heard, after his release, he was doing life, convicted of child rape.

For our own, direct, knowledge how our punitive obsession deprives convicts, prison officers, police, of reality and so fulfilment in work and living, we need only witness. for example, the long struggle of repetitive 'inadequates' in and out the dock in any of the 681 magistrates' benches (areas), in England and Wales. 'One pound!' 'Two pounds!' 'Five pounds!' A term in prison. 'Another chance' (before punishment descends, and so part of its complex), whether by 'punishment tempered with mercy' or into 'freedom' i.e. the street, usually penniless, homeless, friendless, jobless, often feeling too inferior and frightened of more rejection to apply for work, ceaselessly then 'moved on', suss'd, re-arrested, reconceptualised miscreant and obliterated now behind walls; all because of failure to mature.

4. Unearthing Reality in Each of Us

But if we look inside the make-up that seems ourself, we discover first this precept, replacing a part of us: lawbreakers must be punished. Then we realise this is founded in a concept, also inbuilt, they could have controlled themselves and their offences are wilful recalcitrance. Next comes realisation that we, smothered under this concept, believe: if we weight by punishment the cons. in their **choice** more heavily than the pros. they will choose not to offend again. Finally we note the further corollary precept in us: if they do offend again it must be because we did not punish enough. So we go objectifying, with "You are a very wicked man!", "You seem unable to learn your lesson from short sentences!" Some kindly intentioned but equally unconscious judges, bewildered under rule by precepts while faced by, say, fifteen years of seemingly pointless 'offences' and punishments embodied there in the dock, are, despite kindness, unable to come down from duality and to enter the experience of both subject and object facing each other there.

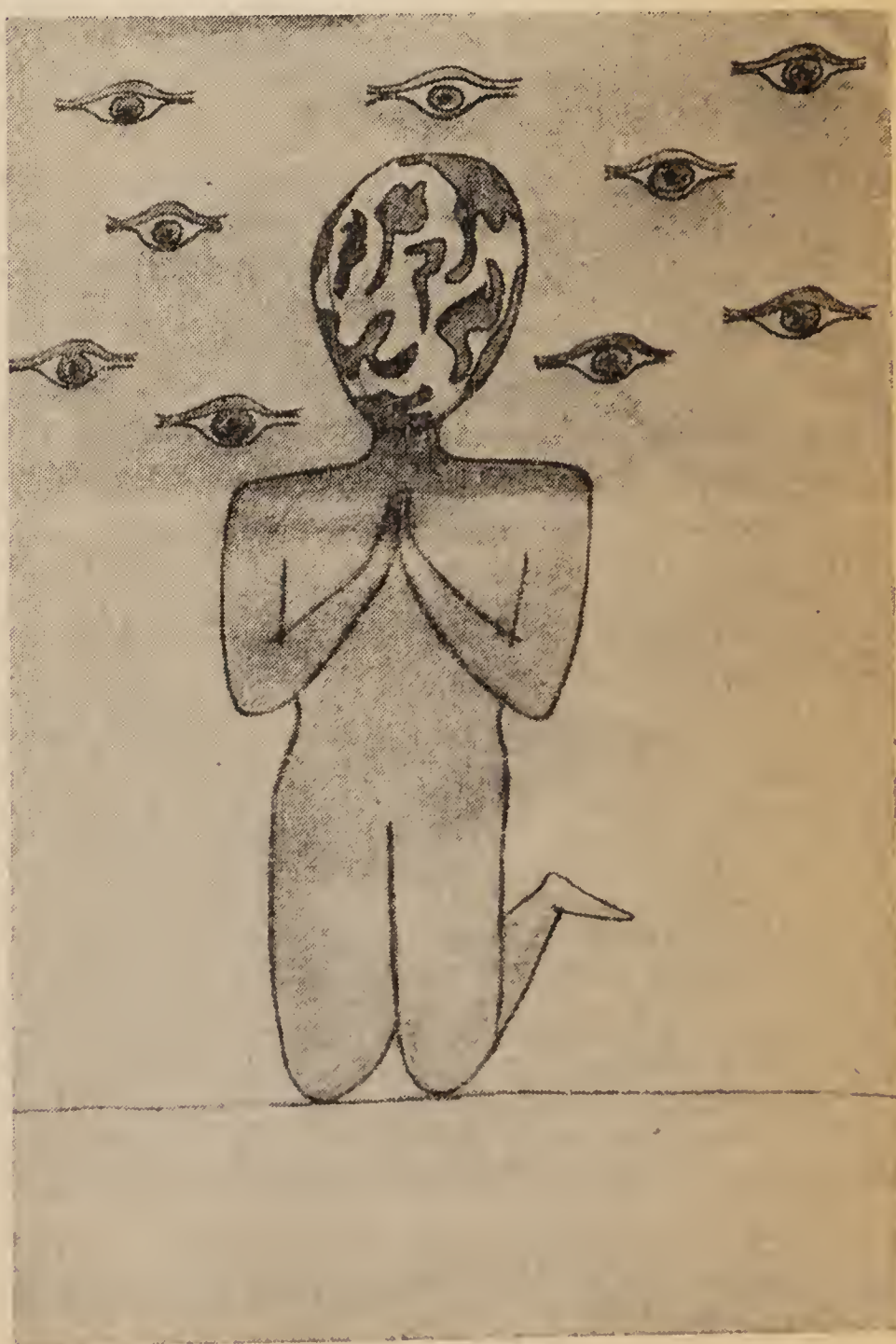
Those of us in or supporting authority are supposedly educated and responsible. It is for us, no matter what our agony, to look bravely inside ourselves and find our reality. The personal reward is, incidentally, unparalleled. Then only but then easily can we also help others. How? We would of course at that stage know; but we must give thought to it now.

Some 1,500 hours mostly listening to men and women whose convictions range from petty shoplifting, drug-related offences, etc., through breaking in, to child rape, armed robbery and two of murder, with much other study. convince me the root cause of all law-breaking, as of entry into mental hospital and other afflictions, is the devaluation we all receive always. Our life-long indoctrination ever to measure up to and become the socially approved concepts is irrelevant and therefore unnatural to what each is in this world to be and do.

We must all accept seemingly irresponsible, stand-offish, even 'mad' behaviours of each other as **real**; and thus encourage their expression, of needs. This includes among other expressions, all lawbreaking no matter how **we** categorise **it**. All punishment exaggerates anyone's early repression and compulsion to express or vanish; it blocks maturing, in punisher and punished. It causes still more recidivist lawbreaking and recidivist punishing. We are all recidivist; but if we escape duality we can learn golden things from each other. Help to a child in adult body differs in no way from that needed by the natural child or baby; his age and needs are merely more easily understood.

"Right at the start the way in which reality is mediated and presented to the infant by his mother involves the desirability that the new-born is given, as soon as possible, into the mother's arms, and is presented with the nipple and breast . . . so that he may **latch on to it** at once. This involves as well the early **experience of being held firmly and warmly** . . . it promotes . . . a sense of security, fullness and close fusion rather than presenting him to the pain of **overwhelming rage** and panic through being left alone in the void . . . the baby is presented by the mother with a reality out of which he can successfully create **his own** reality in security."³

Understandably each baby **is** to himself the core of the universe; this is his reality. Growing up does not consist in his learning he is not — that would leave him in the void — though we often claim it does and hammer him down with preaching re-enforced by reward and punishment, at him all his life. Growing up is a slowly expanding consciousness adding the world and universe to his reality and so to his personality. This requires that we make ourselves available at all



BARRED WINDOW

In my cell of darkness
I sit and meditate;
In my cell of loneliness
I lie awake.

In my cell of hate,
Not my cell of love,
I look out of my barred window
And count the stars . . . above.

Anonymous (written in Holloway Prison)

stages of everyone's development to be added by him to his reality as he grows, and at the speed his development not our desire requires. Preaching, punishment and reward, only overawe and end his reality, leaving him if they are severe in the void.

'In the void' is precisely where all children or babies in adult bodies are. Resultant panics and/or rages (even accompanied by planning when that part of our personality has been left behind less than others) overwhelm many into a need, for example to get inside some protected place and there just be, or to steal, buy, collect, or shoplift, symbolising the unbounded treasure that is one's own reality or self when made conscious: warmth, nurture (taking milk, food), self's energy (taking money), etc. Often therefore we feel entitled to take the thing and so even take no care to conceal our entry, return to lift in a shop where well known, or if very immature can only snatch and run — often into a womb of disappearance and perhaps death, in maybe alcohol or drugs.

But our real treasure is discovered self no less than the peace that passeth all understanding, also known as insight or nirvana. The symbolic treasure is only a cry for this and for help, it cannot dissolve our vacuum, loneliness and horror, so rich, poor, or 'criminal', we must grab and hide yet more.

5. Existing explorations towards the knowledge

But self also urges slowly into consciousness, and activates us positively. In Grendon Underwood prison, staff and prisoners join in group discussions of problems, to enter experience and understand it. It is the only prison of the many I have worked in or visited where I have heard prisoners claim they have begun to realise **causes** for their negative actions, bringing them for the first time hope. But in our system, as described, inhibition by amalgams, of upthrusting self must, till self is far more free, be inevitable. Grendon has 180 residents though on average 40,000 fill our prisons and borstals. Moreover Grendon, called an experiment, has existed for over ten years; Henderson Hospital for about twenty-six,* yet we have hardly expanded their methods. So Grendon, still doing good work within the limitations of being a prison, seems to have been made window-dressing. Likewise, constructive changes by one prison governor are abolished by a successor; Kingsley Hall (its building taken for 'development'), and Withymead Centre are ended, despite success. Nevertheless these and others remain positive upsurges of self; and despite periodic regressions similar places, people and developments (including prison abolition) will keep resurrecting and ultimately expand; though so gradually they leave us as amalgams ample time in which to annihilate ourselves. For this reason we must move positively to wake ourselves from amalgam to consciousness much sooner.

*A centre in South London for some 35 residents, many with prison records. Group therapy plus art, drama and other workshops, continues all day, and anyone with a problem may call a group at any time. There is no medication.

Not everyone agrees about Henderson and Grendon. "And we get all their failures!" we often hear. Staff at both readily admit their facilities are small and their method therefore restricted to help only a certain psychic age. They require therefore a certain maturity and robustness, too demanding for those whose growth stopped earlier. Yet inevitably some slip through admission interviews and soon have to leave; but these are errors, not failures. Nor is either equipped to work in full depth; so Henderson rarely keeps anyone longer than a year, when some may still need more help than they can give. Despite great progress these may still get into prison and/or mental hospital though it is much less likely and 40% from Henderson do not. Failure is ours, in omitting to provide for these further needs.

A wide experience including considering periods working once a week with people at Henderson and at Kingsley Hall,† convinces me that for those too immature for Henderson, help like that at Kingsley Hall, is the answer adopting here what Jung calls "the point of view of that time" and so creating conditions totally recognising and accepting reality however juvenile.

"Every night at Kingsley Hall I tore off all my clothes, feeling I had to be naked. Lay on the floor with my shit and water, smeared the wall with faeces, was wild and noisy about the house or sitting in a heap on the kitchen floor."

. . . She stopped eating solid foods and had to be fed from a bottle. People took turns feeding her. When she was 'down' she began to paint⁴ which she had never done before 1965. To make her first painting she smeared faeces with her fingers on the walls of her room. For the past three years she has painted with oils."⁶

What, after all, is his own faeces to a very young child whether of adult size or not? Here is the first thing he has ever made, of his own effort, from himself. As such it is a real recognition he is something, someone; who can therefore also make things, create, be. It is also an exploration out into the world with realisation it contains things and people in addition to himself. In surroundings with no authority and no demands we must meet such needs of every child in any body, making available anything that may help him explore and express his developing consciousness and reality in any way that may happen. I have known other like expressions. One prisoner covered himself with faeces and when the officer opened his cell embraced him closely. A comment by Kenneth Lambert helps translate this:

The mother may unconsciously feel that nothing that comes out of her can be good and that the baby may be really even feel faecal matter.⁷

Because children intuit what is unsaid this prisoner may have taken into himself parental devaluation of him and his expression may have imaged: "Even if this is all I am, accept me." Mary, quoted above, was 42 when she entered Kingsley Hall. After a long period of full acceptance and therefore growth she came out, got a job and a home, has had exhibitions and sold many paintings, been on TV and interviewed by The Times and other newspapers and published a book. It is sad to think what might be achieved with other sufferers, and isn't. In China —

†Kingsley Hall was a community, started by Ronald Laing, with no staff/resident demarcation. Freed from rules, expectations and authority it enabled people while there to drop their fears, pretences etc., and let their real state of immaturity emerge. As a result self and ego could meet and together grow, and the resultant person blossomed as himself or herself.

a baby was picked up whenever he cried . . . The Chinese believed that it was important to allow a child to cry his fill and vent all his tempers and humours when he was small, for if these were restrained and suppressed by force or fright then anger entered into the blood and poisoned the heart, and would surely come forth later to make adult trouble. Right or wrong, these spoiled children emerged like butterflies from cocoons at about the age of seven or eight, amazingly adult and sweet-tempered and self-disciplined. Since they had not been disciplined too soon, when they reached the age of learning they progressed with great rapidity.⁸

This fits precisely my own experience teaching in a school, in England, with a fair minority of Chinese boys. Many western boys were obstructionist and could not study until with long exhausting effort I managed to create around and in them their reality, not their calendar age. Each Chinese boy possessed of his reality as it grew through every age, was easy tempered with unblocked ability to realise and accept what value the school offered, while moving undamaged through the indoctrinations.

Our essential need is many trinities of Kingsley Hall, Henderson and both individual and, I believe, group depth analysis; with cooperation and easy transfer between these. Insight meditation helps markedly and should be included. Experience might bring further differentiation. In its tiny way our home (in which law-breaker recidivists have stayed, one more than a year) has been such a trinity, with results that fully confirm the effective value of this help to our own wealth of living as much as to 'theirs'.⁹ We all need to accept that growth will seem sometimes very slow, though often faster in adult than in natural children; that there will be real and seeming setbacks; and that there are two kinds of time: the time every development demands and the time we would like it to take. To impose the latter is only more haste and less speed and can cause claim of failure and giving up.

If we have insufficient buildings and money, better make do with existing prison and other buildings than wait. Eliminate duality and all uniforms and as soon as feasible virtually all restrictions, including in most cases keys. Details such as whether to create small units, say by closing off wings and opening outside doors, would be worked out. Include, everywhere, available self-expression through untutored painting, pottery, movement, rhythm, writing, noise, helping bring realisation one has imagination: one can do something after all: one is a something. As self and ego come thus increasingly in touch, establishing personality, sensitively add education and technique relevant to each, and finally vocational training; carefully avoiding imposing it, by waiting till emerging reality tells each what he wants. Above all, open all such places to everyone wishing help in finding self, even if only to enrich his or her own living. Of course it would not work always as smoothly as this sounds, nothing does; but it would work — far better than our present disapproved destructive non-method.

Comes the inevitable objection: "People would no longer hate prison. It would lose deterrence." My answer is "Hooray!" and "It hasn't any; because immaturity cannot be deterred." We must contain, not imprison, the few hundred of us who, like Hume, are dangerous and perhaps, relatively briefly, a few others; making them comfortable, giving every aid toward cure, and never letting the calendar decide when they come out, thus honestly protecting the public and the. Comes the last ditch cliché, from amalgams who have not done the act of courage: "It is impractical!" It cannot be as impractical, or brutal, as our present grid-

system that all the centuries have disproved. It is not only practical; it is the only genuine efficiency. Today, imprisoned in our own reciprocal dualities, we are in a vicious circle bound to spiral ever deeper unless actively we reverse it to a positive spiral, of growth; becoming colleagues, no longer imprisoned in this conceptual/preceptual duality that breeds materialist-competition, pessimism and suffering, leading to ever increasing violence within and outside oneself, by every conceptual opposite to ever other. At present we simply get used to increasing violence and only punish, with violence; thus, though seeming to disapprove it, approving and accepting it.

The materialism that rules our western world is born of our split into observer and observed, inevitably in terms of precepts, forcing us to compete in decorating our appearance with materialist evidences; instead of living, in our own reality and experience, with and within things and people and self as each is. We have each to do the act of courage and climb out from under this huge weight of unconsciousness and also help speed the dangerous slowness of the advance of collective consciousness in each and all. The following has been said in various fields so often that many confuse its truth as cliché. We **are** all in this together and must struggle to become genuine colleagues in this effort. But we are in it also individually, and each can and must, no matter what his ailments under duality, emerge from behind all his projections on to others and himself, all his prejudices, angers, fears, prides, scorns, resentments, because these are no part of himself but born of precept to which ego, loneliest from self, has become attached. Only thus can we unearth self in each of us, bringing to each a direct knowledge and a truly wondrous personal peace.

Alec Wilding-White, of 216 Northwood Hall, Hornsey Lane, London, N.6., was educated at New College, Oxford. He practised as a barrister, later joined the executive staff of Aluminium Limited, Canada, engaged in international big business. He returned to university (Exeter) and qualified there and at other institutions in English literature, analytical psychology and drama and art therapy. He taught English and Drama in both Public and Secondary Modern Schools, then turned to group work, using drama, art and other therapy, in Holloway and Pentonville prisons, Henderson Hospital and elsewhere. He has been for some years also a prison visitor and an After-Care Associate working with the probation service.

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The Reasons Discovered: and so the Rescue

Tamba Macavoray Allen, UK

The story of my existence could be told, with variations, in most prison cells, mental hospitals, many homes; but just that is what makes it relevant and important to us all.

On 26 February 1941, in a little village called Caerau in the Rhonda valley, my mother Beatrice, a white woman born in Wales, gave birth to me, a boy, called Tamba, four hours after she had witnessed the burial of my sister Isata, her first born, aged two. Much later she accused me of responsibility for this death. Also there was a war on; with my father away in the London Air Raid Patrol. Aged one day my mother attacked me with the chopper; but a bystander stopped her. Because I have been enabled, with help, to understand myself and things I have done I have become able also to understand my mother and to understand society and what it has done to me, to itself, and to so very many others. Understanding brings compassion, removes anger, and then there is nothing to forgive. There is only pity, and desire to help.

Soon we joined my father, the bombs, the sirens. My mother, a State Registered Nurse, took night duty; and I, nine weeks old, was moved again, to a nursery where my parents visited me once a month till I was found suffering from malnutrition and spent two months in Great Ormond Street Hospital. Then at another nursery a real and deep attachment grew between little boy Tamba and the Matron; shattered when after fifteen months I was returned to my parents, just before my first brother Sandy's birth. I lived at home then till sixteen, and my mother describes me as then very good, eager to help.

During my fourth year another brother was born; and my father was carted off to prison for six months. On release he joined the merchant navy and was reported missing presumed drowned. I refused to accept this and

when he turned up in my fifth year I went hysterical with joy. He joined and helped run a travelling circus. Soon I appeared in it, I began getting parts in films, and my parents trained me to help with my brothers and around the home: getting them up and washed in the morning, preparing their breakfast, taking one to the nursery, then myself to school — ashamed of my ill-chosen, badly fitting second-hand clothes though among kids who thought I was a film star. Then instead of playing or going home, I would collect my brother at the nursery (walking, to save a penny for sweets, for I received nothing from my occasional film earnings). I struggled also to study, wishing to learn but also to please my father who was always bragging about me. The fact that we were much of the time one of the poorest families in a poor area, never blocked his apparent optimism especially about me, his firstborn son, ever instructing me and telling others he was of a royal African family in Sierra Leone and that I was his “prince who will return to rule my people when he has finished his studies as a doctor”. He was very domineering, but beside this had a gift for charming, indeed seducing, all around him, with his stories and views and rules on life: his chat. Between the ages of four and six, my father made me his courier; he would put me on the train in, say, Newcastle, and I would travel home alone with money hidden on me for my mother who would meet me, take me home and, quite often, the next day send me back. I feel I quite enjoyed this but all this time, being bright and thus very interested in doing well at school, I felt utterly prevented from doing myself justice, by all these neverending interruptions; though no one seemed aware of the anxieties I went through but thought us well-off and happy. The older my father became the more he lacked fulfilment and so therefore he projected his ambitions on to me.

My mother seemed to me my father's shadow,

lacking direction, smoking incessantly, not noticing she was dressed always tattily, her teeth brown-stained. It embarrassed me when she came to my school or met my friends. Yet I continued anxious to please my parents, but resented also that I seemed to have less freedom and opportunity than my equally poor friends.

Originally Muslim but become Christian, my father regularly quoted us the Bible especially its ten commandments, now and again snippets from the Koran and quite often cliché maxims such as manners maketh man. In complete persuasion we went always to Sunday school and attended the Baptist church though constantly reminded by my father of the high Anglican where I was christened. When frustrated my father wished himself back in Africa; constantly told us we were African and must be proud of our descent. My mother never disagreed.

Phase 2: When I passed the 11-plus (secondary school entrance exam. Ed.) my father hoo-haa'd everywhere how clever I was and would be a doctor; yet in my first year at grammar school I went for an audition and was picked to act in *The King and I* at Drury Lane Theatre. During three months absence from school, for rehearsals, we child actors were taught, under LCC rules, by an out-of-work teacher as very part time tutor. That same year when I got my first sound and TV contracts, LCC rules required a chaperon and my father got the job; so between us we were earning a good income; and in Islington it was said my picture was in the papers far more often than our mayor's. But my father added to his pep-talks to us that acting was all right for extra money "but you **must not** make it your profession, my son! It is no good." He seemed unconscious that at school I was dropping hopelessly behind, beginning to feel frightened at having to return to tests, exams and questions for which I could not study, and ridiculous when treated as a rich film star who had never seen a penny of what he earned, knowing it had all gone "on the family" hearing my father brag he was banking 1/3rd of it for my future schooling, bewildered why he did not ask himself: "What

must my son think of me telling all these lies?"

At fourteen I had a big part in *Moby Dick*, three months away on location, then three months at ABC studios, Boreham Wood. A pattern became set: I did the work, they got all the money; I lived in a hotel with Gregory Peck and others, then in our ill-lit dump at 13 Afflick Street, plus the horrors of returning unprepared to school, my father yet again charming the headmaster now threatening expulsion, into one more turn of the wheel. But the next 18 months at school terrified me: frightened of several strict teachers who also made fun of me, a celebrity at school, and a target. And so I started to play truant: in short I began faintly at long last to rebel. Though revising for O levels which I felt sure I would fail, I got a part on BBC/TV opposite Eartha Kitt. Here, it came to me, lay my escape. Without telling my father I told the headmaster (man to man, I then thought). He said the choice was mine; and I chose to leave school. Within two weeks the Corona Academy of Dramatic Art offered me a place. They are agents also, and I got a series of stage, film and TV contracts. Aged about 16½ I fell in love with a girl called Maureen; but was utterly unsure of myself, shy, quite unable to save money, over impressionable and so always aping other people's mannerisms, insanely jealous of Maureen and feeling though she remained my girl friend till I was 21, someday she would reject me. Thus I loved her and was unable to love her, considered marrying but things seemed always to prevent us. I started borrowing; and was also metamorphosed now to the 'bad boy' in my family because I had taken some charge of my own earnings. They would harrass me for money: to pay 'overdue bills'; then sometimes, I later found, the money was spent on something else. I was continually in a financial muddle, and started to fiddle London transport fares, and occasionally to steal. I had a leading part then in Joan Littlewood's 'A Taste for Honey'. Dining with some of the cast after a show I met a well known actor, whom I shall call Joseph, and went on to his house in Canonbury. We made friends and, ashamed of my own home, I would stay

weekends with Maureen at his house. He met my family, made me presents, paid family bills, admitted he was homosexual interested in non-homosexual boys and at first I felt sorry for him. He had to go to America and suggested meanwhile I visit Africa. He paid the fare and I spent six months there of deadly homesickness for Maureen, dressing in African clothes and imagining myself the celebrity who had casually decided to visit relatives.

Soon after my return my father went to Sierra Leone for 18 months, some magic person also having paid; and immediately Joseph's influence replaced my father. My mother now opposed Maureen who she had previously welcomed, ordered me home early at night, demanded and cajoled that my 14 year old brother and I go live with Joseph: it would help with her bills, etc., attempted suicide (nine times!) and blamed each on me. Friends and our doctor interrogated me, asking why did I do 'these things' (adding up to refusal that my brother and I live with Joseph) to my mother. Finally the doctor said my mother needed hospital and I must help; and I went to live with Joseph, hating him, and determined to protect my brother. Joseph became possessive, openly opposed Maureen and all women; and when I appealed to my mother she answered "What does it matter if he puts his arms around you? Won't you do this, for me?" In the end I did share a bed occasionally with Joseph and let him indulge in love play, but could never bring myself to consider fucking or being fucked by him. I began to drink, and casually one day Joseph gave me an amphetamine (speed) tablet. I found them so stimulating in my depression, hopelessness and confusion I rushed to my doctor who began prescribing them for me. Within a year I was sacked from the musical I was in (Fings ain't what they Used to be), was constantly on speed and alcohol; and my relationship with Maureen was a confused wreck.

Joseph went to America in a play and Maureen and I decided on a last try. We rushed to France, with peanut money, intending never to return. For a month I begged,

borrowed and stole enough to put off returning. I tried hard for a job, got none; at last I went to the British consul who sadly shipped us back. And that was the last I saw of Maureen, the girl I loved and could not love. Three months later I was in prison charged with obstruction with an offensive weapon. On release after a further three months I vowed, just like all other prisoners, "Never again!" but within 48 hours I was high on speed and, deciding I was the master burglar of all time, began 'breaking and entering'. The pattern lasted some months, till one day I saw an ad: 'Join the Army!' Here, I shouted to myself, is the way out from the existence I am caught in; to find myself, perhaps even get back Maureen. I joined that same day. Briefly while the novelty and challenge absorbed me I seemed moving from strength to strength; took an IQ test that caused excitement and interviews with majors telling me I must go for courses leading to promotions. Soon I wrote Maureen, saying nothing special but hoping to meet her and start again. In seven days her answer came: she was sorry(!) getting married. I cannot describe the pain: the realisation she was lost for ever.

I zombied on in the army a few months, avoiding close contacts with anybody. Summer holidays brought us one month's pay and three days later I was in a London club, full of speed. I got myself back to camp, but every few weeks had to break away to London and rave with pills. I managed to pass exams in an army electrical course; but finally rebelled against army institution, increased my pill taking, saw a psychiatrist and deciding I could not stand the oppressiveness, got myself kicked out.

Again I persuaded a doctor I could not work, and formed a fond relationship with a little packet of amphetamines I kept always close to me in my pocket; and I stole ever more regularly. But I met a girl, in a club, virtually gulping amphetamines. She did nothing I told her; and the realisation came to me that to help at all I must get off speed myself, and find work. Easily I did both; and then so did she. I hoped that with her I would find my way; but

four weeks later I was greeted arriving home, by police tipped off I had stolen property there. I had: tatty clothes I had brought home while high. They threatened to arrest my parents if I did not confess, so I confessed and got six months. On release, I was apprenticed to a tailor and thinking again I had found the way, worked hard and for a year attended evening classes at a School of Tailoring. Through rigorous control (I think it is called will-power) I reached Christmas without drink or speed. But Christmas is emotional, with memories of barren emptinesses; and for five months I was back with my drink and my packet of speed. I tried to stop but by June I was in prison, on remand for breaking in.

I got 18 months; and during this long period I tried to build a conviction in me I would 'go straight'; but prison and the shock of sudden release left me more deeply muddled; and once more the pattern; job, alcohol, speed packet, again a thief; once more 'inside'. The pattern seemed unbreakable. God knows how I tried to work, seeking constantly some direction to hang on to. Always I failed, came often before the courts charged usually with breaking in; yet I never wondered why so often I broke in. Nor did anyone else. I often sat where I had broken in, alone, sometimes in darkness, for hours. Sometimes I would take something, sometimes nothing, on one occasion a hundred pounds in coins. I devised an ingenuity of breaking in: climbing to the roof, dressed dramatically in black — clothes, face, hands, black gym shoes; lowering myself on a rope with a torch in my mouth. It took hours; and all through them I felt that once inside I would discover the end to all worries. I was arrested once as I went out: I had four packets of chocolates, nothing else. The Crown Court judge gave me fifteen months: ten with good behaviour. And during these I met Alec.

I don't recall whether I cried this time in prison. I do recall my usual reaction: to rationalise some escape from the down-pressing feeling of failure. I got permission to have my cell light left on till 10.30, to try a correspondence course and take O levels. But I never took the exams though I studied

nightly; prison atmosphere stops me. I prayed regularly, in the prison church and my cell, for help, to discover, and I decided to become a priest and escaped during those moments to an invented world. Between them it vanished and the anxieties and deep depressions came back.

A prisoner mentioned a drama course just initiated with the approval of the fairly progressive governing staff. I scoffed but finally went, ready to criticise. But it was different from all I expected; and that man Alec — I could not decide was he a crazy eccentric unaware of prison rules and the disciplinary attitude he should have taken on, or aware of it all but able to be free within himself. I found myself fascinated with his exercises, in 'giving each thing and individual including one's self, value', in total relaxation, and much else. We became involved, and above all able to become involved; no longer held back but able to express ourselves, in movement, noise, rhythm, mock battle and, later, painting, poetry and quite often tears. Alec became my prison visitor and began to listen hours and hours to my incessant talk. For the first time ever I could talk out the dark secrets that festered inside me. When he left I wondered what he really thought, why he bothered to come, whether he was queer and fancied me. Yet still he would arrive and sit and talk (listen). I do not recall his advising me ever anything and yet felt he was talking past the shell of me, in contact with my soul; understanding the real Tamba, beyond the mountain of my words.

We rehearsed Harold Pinter's 'The Dumb Waiter', for an audience of prisoners. I felt I could not do it, it could not be done. I rehearsed the words to say to Alec that it was impossible. But his arrival restored my confidence and we would work. The performance and our discussion afterwards with audience were an enormous success. Others joined us, and to me the play and how we worked it, brought a glimmer of identity, of my own self.

Alec gave me his address, but for long after release I could not get myself to see him: why should he want to see me? I held a job but

soon thoughts of breaking into buildings through the roof again invaded me. One evening I drank a lot, bolted to the west-end, filled myself with speed, realised I was obsessed with desire to break in and finally did. Again it was cloak and dagger, finding a way to a highpoint on a roof, around 2 am creeping in from there and plunging stealthily to the bowels of the building; the silence and darkness were exciting, and comforting: for what I might find and because inside the building I felt safe.

It was only when finally I reached perhaps a total low, feeling at rock bottom, that this enabled and forced me to Alec's. He would greet me and invite me in, encouraging me to feel free, willing to listen to anything I felt like talking about, and although I was alert always for some motive behind his acceptance I began to feel that for some reason beyond my understanding here was someone who accepted me and valued what I had to say despite knowing I was a thief, a liar, a drunk, an addict, a failure. I came to think there must in me be a something. My visits became more frequent, but I could never arrive on time and often not at all; and the glimmer of my self starting to grow, out of a darkness, had little affect on my outward behaviour. My crawlings to the amphetamine source continued, and so did my breakings-in.

In late summer I was again arrested and remanded in custody; but this time instead of just accepting I felt a need to convince someone I needed help. I wrote to a psychiatrist and to Mr Shuttleworth a probation officer. They got me an interview at Henderson Hospital and persuaded the court to let me go there. It is a therapeutic community with no mental hospital sedatives or electric shock treatment, only group discussion available 24 hours a day, permitting anyone who has, say, smashed a window to wake others at any hour and call a meeting to work out why he had to do it. Big groups, small groups, work groups, crisis groups, art; families encouraged to take part. I approved deeply, but too juvenile for its intenseness, got to meetings only in body could not let the shell of precepts and pre-

tences that held up my little ego collapse and let out the frightened little boy inside, into confession, indeed discovery. It would be too naked. Instead I let my IQ tell me I was as if on the staff, there really to help others; I opted out. I stayed seven months, to little purpose except a greater realisation of the sufferings of others; and within five months of leaving I was again in Wandsworth prison, on remand three months. Alec and my probation officer came to the Crown Court and the judge released me on probation. Alec invited me to live in his home and one great weight seemed to drop away suffusing me with relief.

And then I met Maggie

Again I felt that strange surprise well up inside me as here again I was meeting someone, an accountant, who knew where I had appeared from but who talked with me as if I had some sort of real value: nothing patronising, or false, only warm, and real, as if ready to trust me. During my first months there I felt encouraged to free myself from belief that any kind of standard of behaviour was expected of me; and long discussions with Alec and Maggie started revealing I was not I but a vast heap of instilled concepts, rules, precepts, against which somewhere I also rebelled and which meanwhile replaced, and occluded me; so I had no confidence and no identity but one felt an emptiness or vacuum. Here I found an atmosphere in which I began to let myself be for the first time the child I still was, not struggling to be responsible for brothers or anyone, not torn between school and drama, not dutied to earn the family living and so feel always I must please them. Here were two parents who loved me, wished me to grow as myself so that someday I could walk safely from this needed nest. It was complete. Often I collapsed, weeping out of control, all over the flat, with sorrow for all the past and relief and joy for what seemed opening now and in the future. I painted seemingly pointless pictures that nevertheless had great impact for me, and became free to sit and gaze at and into them; and I wrote poetry and prose; discussed these sometimes with Maggie and Alec. Also I told them lies and acted out other childishness including thefts from them. But all forms

of expression were necessary, I now feel, to get me free to oppose and escape from the rules and then with ultimate facing of it all in discussion, find that now I do not want to do these things any more.

Avidly I read Alec's books by Jung and others, got a labouring job on a building site, and kept it. But I felt also a duty to continue as a tailor having practised, with family encouragement, so long and hard for it; till one day Alec asked: "Do you genuinely want to be a tailor?" and all at once something that had been only dimly conscious in me exploded into consciousness and I shouted at him "No; I do not!" A heap of obligation fell off me. The relief and relaxation was colossal; but I needed a lot more other reliefs of this kind, through like kinds of new consciousness. So, with encouragement I started psycho-analysis; at first, for some months, with Anthony Stevens a sensitive, knowledgeable man. But my hang-up about paying out money I had earned, and at last could have for myself, piled up a fair bill, and I stopped. Yet also I could not get myself to keep money; I had to be rid of it and so when I had any I threw it about in pubs, met the only company I felt at ease with, those as juvenile as myself, made off with these to the west-end and my speed, got into trouble — often for what they had done. I got prison again, came out and back to Maggie's and Alec's, where Alec said he believed I had had too much authority, domination and control all my life, so, in view also of my difficulty with money obligations, I could analyse with him for nothing till of my own free will I should come and say I wanted to pay, and how much. Early because we discovered that the presence of the feminine helped me, I asked Maggie to sit in. She is not 'qualified' but has warmth and a flair. Finally I transferred to her alone, calling Alec in whenever we felt we needed to.

I started spending a few nights a week at the pleasant home of my wife from whom I had been estranged, with our two young daughters. She too is now analysing (at what she can afford), with Alec; and this helps us both. I returned to the building site, but after some months left it and worked with my brother Charlie, a professional housepainter.

I confessed in sessions with Alec "Yes I am in bondage still, to my brothers, and to my father's command: 'When I am gone my first-born, my prince, is responsible for my family'." But this partnership, with analysis, helped make much conscious; and Charlie and I became able to separate. I decided to go it alone, building and decorating; but found I made no move to do anything about it. We made it conscious that because I was unable now to tell myself I was doing it for the sake of Charlie, and my father, I could not bring myself to this work. Instead, following this realisation, one day I answered an ad. for a job as 'editorial assistant'. My use of English is wide and accurate and I got the job. That was ten months ago. I have taken a progressive series of tests, with promotions, and am now a 'Junior editor'; and for the first time ever I am saving money each month. I don't know whether saving is a good thing; but I believe I can now do it or not do it as I may think fit, freed from what others tell me and from unconscious rebellion. I am also of my own choice living full time with my own family, that has become my own, not just an alternating bolt hole and rejection. There is also a stillness now inside me, that I call religion. I am certain I am not yet 'out of the woods', and have to be careful still about drink and the thoughts of my speed and the west-end that still come with it though gradually less urgently. I feel certain that ultimately these will vanish as the old structures and consequent rebellions are helped to rise into my consciousness and thus set me free from them. So the sorrow that often rises in me is no longer for myself but for the million prison cells throughout our unconscious world, in which lie only ageing my old sorrow, my same terror and bewilderment, my unconscious rebellions; and in each one the germ, utterly neglected, for this same discovery I have just told.

The Girl with the Gramophone Record

Part One: Stephen Warr, UK

I am thirty four years old. I lived my first seventeen years in South Wales. I have two brothers, both a good many years younger than I. I always thought my family very beautiful, especially my little brothers. At other times I think my parents were unreasonable, even unimaginatively brutal. I found academic studies easy and got quite good marks; but my report always said: "He could do better". My parents never looked at any good marks but at once drew attention to that comment and would demand "Why don't you?" My mother especially emphasized this and often beat me, with a stick, sometimes for this at other times I am not sure why. She was pale, usually; ill looking much of the time. My father beat me too, but not as often. I hated school; and one day, in fear of trouble, even of beating, I altered my report before handing it to my parents: forged it they said when it was found out. I got real trouble for that, at home and at school. But I recall also my father sitting on a gate, watching his workmen. He looked beautiful there, only flicking his hand when he wanted something and getting obedience. He told me he believed in 'dash'. When I was in trouble, or beaten, at school, he would say only "Face it, like a man, and take your punishment". Till recently, I have gone on taking my punishment, perhaps even seeing to it I got it. But there was a long period when my father drank a bottle a day, or more.

I tried seven O levels and passed four: with very high marks, 95 I recall in one exam. I bounced home with the results, feeling at last I had something they would admire. But they launched only into questions: why had I failed three? I pleaded: "But I've passed **four!** — I've **got four** O levels!" It did no good. They **were** both beautiful, in a way. I was employed a while as a clerk in the company for which my father worked. The work was dull. But at seventeen I couldn't stand home and went to London.

My parents died soon after while I was in

London, within six months of each other, my father from TB. Shortly afterwards my aunt said to me: "You realise, I hope, you were the cause of your parents' death — you and your going to London." I didn't wholly believe her; but until recently when I've talked these things out, I also did believe her — or she would not have said it, I thought. So in London I got in with a very fast moving group, every one of them full of dash; each getting it seemed, a lot of money; the girls with their faces daubed; some on the game. They used to approach me, but I was afraid they would see through me that I was just nothing, and then ignore me, unless I could get money, and clothes, and a car — like many of the others. Though even the others didn't keep these things long. I wondered about that, but other things buried my thoughts. They got girls; then when I got money and dashy clothes I did too. It didn't work — nothing worked; except with Bunt. She was on the game part of the time, and other things, but she had a reality also. We lived together a good many months. I inherited two thousand pounds from my parents, went to Paris, lived it up, spent it and got sent back. At last I even peddled myself to older men, for money. It made me feel sick, mostly with myself; and for a while I wasn't certain what was my sex. Years later I managed to tell Alec about this peddling at an early age. "I was really foul" I told him; "I still am!" But he said I was not; just mixed up, riddled with guilts and bewilderments. I couldn't see how I could agree with him; but it still was a relief when he seemed quite unshocked by any of the things I had done, and a piece of the weight I carried dropped off me.

I was still seventeen when I got my first prison sentence, for armed robbery. They gave me fifteen months in the YP (Young persons) prison in Lewes in Sussex: the most barbarous place you can imagine; though also I have something in me, perhaps it's my always accepting blame, in a way offering

myself for it even when I've had nothing to do with the trouble. It happened all the time also at school. So I always caught it; and perhaps those coming down on me had an inkling it wasn't really me but convenient to find an easy someone to blame, so they had a guilt, I feel, they had to cover over and make themselves believe they were right, by increasing punishment on me and brutality. Even without this, Lewes prison was a Hell-hole: of cold baths, drill, stand to attention, hands out of pockets, no speck of dust in cell, nothing out of place, with immediate penalties for breach of these and a hundred other petty abominations. But I was the one, I'm sure, who did most time down in the punishment block, in solitary, with 'restricted diet' (bread and water). Rules require three days up before they can send you down again; so I'd have three days and then the screw would burst into my cell: "You're on report!" "Whatever for?" "Untidy cell." "But . . . where?" — and down I'd go again. One day it all built up inside me so much I lost control and hit a screw hard. Three 'truncheoned' me, even while on the floor, and I went into prison hospital.

It was after my release from Lewes that I started injecting heroin and barbiturates; also taking speed, alcohol and finally using methedrin which became my thing. I stayed on these eleven years; except when 'inside', perhaps at least half the time. I remember on coming out of a pub one night I saw two men and two girls getting into a car. I'd spoken to no one in the pub, but I went to them and said to the man getting into the driver's seat "Can I come with you?" He stared at me and then said: "You lonely?" I said "Yes", and he said "Get in". Others might have said "Fuck off!" or more often ignored me and driven off leaving me standing. I had a year at Grendon prison but the fact it is still a prison and looks very much like one, banged up and prisoners still wearing 'greys', exaggerated the resistances and consequent bluffs of adulthood I had and the group therapy did me no good. Then, at last, in 1971 in Pentonville prison, I joined the 'Free expression group' Alec Wilding-White had started there. Prisoners sleep very badly in prison,

because of tension; but after these groups we slept well, in fact it kept us going till the next one, the next week. He became also my prison visitor and later my after-care associate. He invited me to stay at his flat on release; but I couldn't get myself there immediately, and a few days later I was again in a mess.

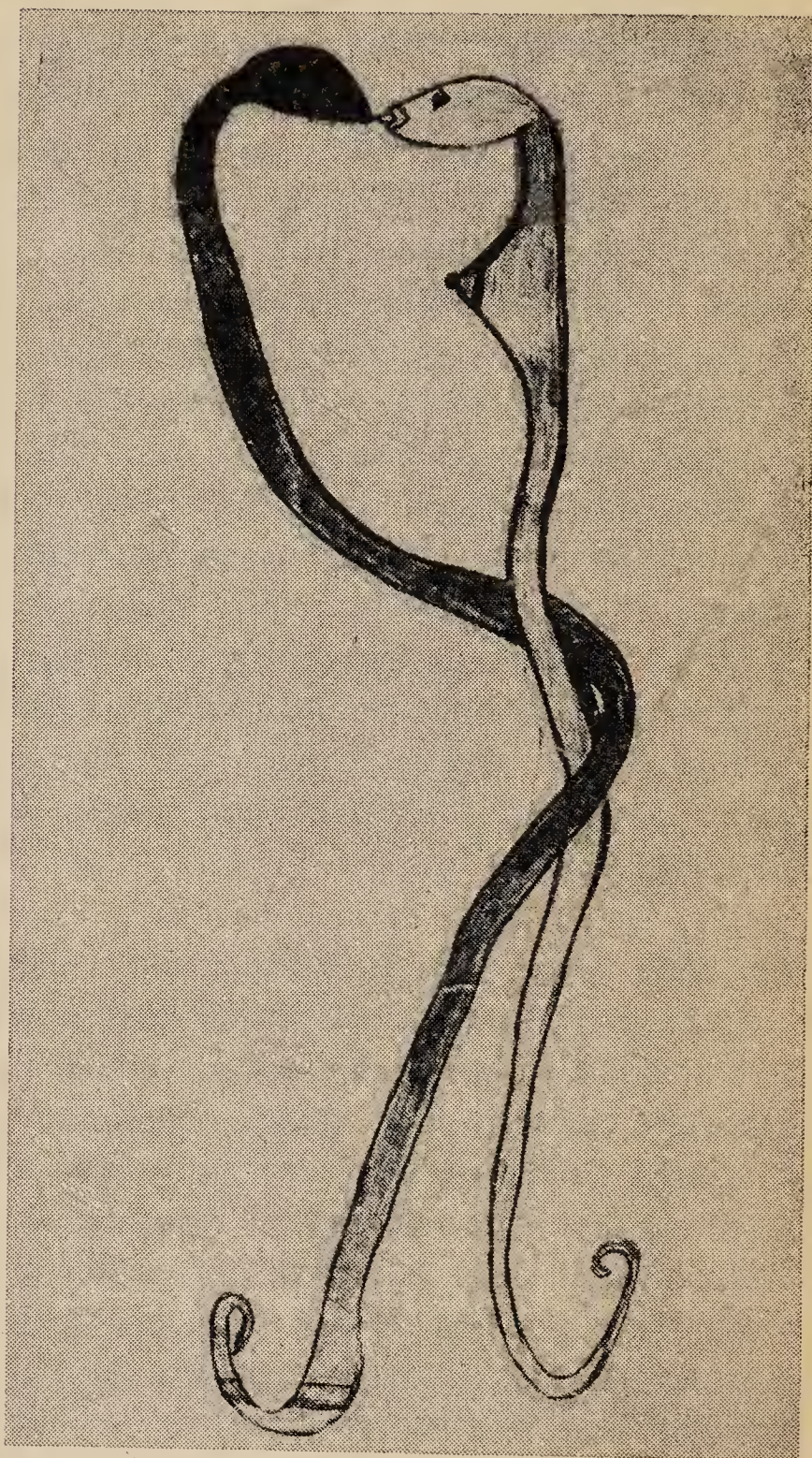
I got to the flat at last, rather stoned. They gave me a bedroom but I was having to inject barbiturates about every half hour, collapsing all over the flat. So the next day they got me into Friern Barnet Hospital, after talking to people at New Horizons. A few days later I discharged myself, but got back to the flat now and again and, when not too stoned, began to talk, about myself. I still had to hide into hard drugs, but love, acceptance and being valued by two people, as myself started I know to resurrect the beginning of something in me because for the first time ever I got myself with no help, and wanted to get myself, into a centre for addicts, with a beautiful old mansion and lovely grounds in Gloucestershire; and stayed there seven months. I never accepted their kind of religion, but they helped me because they were sincere, wanted to, and once again people were actually valuing me. After I left I stayed off hard drugs, and went to the flat more often, sometimes staying the night or a few days, in a sleeping bag on the sitting-room floor since the flat was full; but quite often when desperate with fears, depressed and alone, I had to go on speed. I got inside again, of course. Alec visited me. He was concerned for me because he and Maggie were going abroad for nine months. He suggested Henderson Hospital. He told me all the group therapy there, available 24 hours a day, was very hard going; but we agreed I had a very sympathetic probation officer and that if I could keep in touch and tell her all difficulties I should be able to manage. I did get into Henderson after they left, on release; but my probation officer soon resigned from the service and after a month I couldn't manage Henderson any more — too hard to keep up with the sophisticated ones there who kept talking at groups. It got me down.

But I stayed off drugs, except speed; but with

all my real friends gone and not even Henedrson now I started drinking, up to 1½ to 2 bottles a day, mostly cheap sherry and occasionally when very hard up, even meths. I became mostly a beggar, mostly instead of stealing, and bragged, to Alec and others, I was ingenious at it — and I was. When they came back I was again in Pentonville, and this time on visits Alec suggested depth analysis. I became very keen, wrote dreams carefully in a copy book and read books by Jung and others Alec sent in. One night I dreamed I was crossing a bridge — that's a pretty clear symbol. There was a girl, very attractive to me, at the middle. She said "I have a gramophone record at home, of you and me kissing. Will you come with me and listen to it?" In the dream I wanted terribly to do, but was worried I was dressed too badly for her and afraid if the police should see me like that with her they stop and search me, for cannabis or something. So she went alone, told me to follow and gave me the address. I stayed, wondering how to put up a front for the police and pretended I wasn't going there; and they arrived and took me in. The dream reminded me at once of an occasion when I was standing outside a pub and an American girl came out, very appealing to me — dark haired and gentle. Her eyes met mine, and soon she asked me "What are you doing?" As always at once I froze, inside and out, with embarrassment, for my clothes, no money, a lot of other things. "Just waiting" I mumbled. I wanted so to go with her. She looked at me a little while and then went on. The same has happened so many times. It's why I had to get money and flash clothes at first; and then at last just gave up hope. I know now the woman on the bridge was not only woman but also the feminine inside me that I need to set free and meet; all symbolised for us in the knight errant overcoming the dragon or ogre, rescuing the damsel in distress and making her his own, and in much else — including our dreams.

The prison authorities stopped Alec visiting me; and when I came out I went back on the drink. I lived a while at the flat and night after night came home drunk, falling about, being sick. They made me cups of tea and

helped me to bed, let me sleep late next day. Alec searched for a ward or centre for alcoholics to help me, but they were all full or had no room for months; at last he went with me to Walnut Cottage in Somerset; but I left two days after he went home. I couldn't stay there; others did.



EVERYWHERE

Black and white, everywhere;
Up and down, always;
In and out, eternally.
Can anyone believe
That this can be altered?
If so try it!

O Twisted World, Twisted World,
With your mountains of white water,
With your seas of granite stone,
I'm afraid to be here;
I'm afraid to be alone.

Keith Corti (while in Pentonville)

Part II; Alec Wilding-White. It seems valuable for an observer to continue this; and in any case what I have to add is my own experience as much as Steve's, i.e. it's at first hand. We took a cottage on the edge of Dartmoor, for our holiday, and invited Steve whose company when sober we enjoy, to go too. He came but left us to find a bottle, in Exeter, and got himself seven days for drunk and disorderly. He couldn't face the long bus trip to Chagford, he said, after the train journey. Be that as it may, on release he got himself to our cottage. Because on holiday we were able to be with him all the time, chopping or finding wood around our fire in the evenings or at the local country pub, walking miles over the moor where he took a great interest in the ragged shapes of the tors, the cottage, moor, etc. It became clear that for the first time we were able to supply the structure he needed to support him without any need for 'containment'. In London we have much else to do and he can merely walk out of the flat at any time, to the 'west-end'. Stephen wanted to stay in Devon but search failed to find any supportive place.

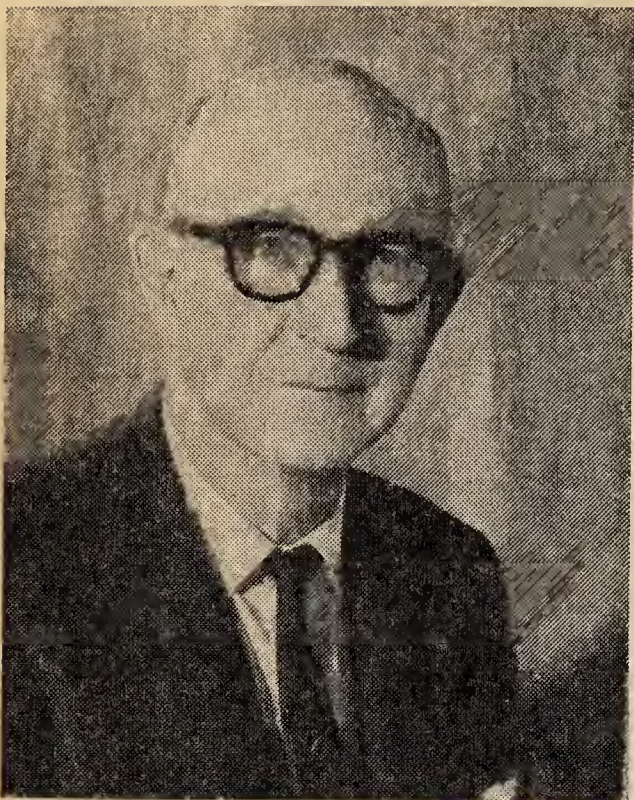
Back in London we talked about Alcoholics Anonymous and Stephen joined. No people could be kinder or more attentive, willingly investing their own time for Steve. They found him a bed in Hammersmith Hospital, for detoxification. I crossed London with him. He stayed there five minutes after I had left; but he found himself a hostel and got himself to analytic sessions. One day he came bursting to tell a group of dreams that excited him: "I was in a cellar where dead men and women sat around on benches against the walls. An angel visited them all, at last came to me and said: 'You can live. You have a chance to live'. I went up out, and far to the right along the road I saw another angel waving to me to follow him, calling 'Come on! Come on!' I followed, and soon met Lord Lucan — not the real one I suppose. This one was behaving in a swashbuckling way, rather as I used to; so I reasoned with him not to. Then I was in Ireland, meeting the six dukes, whoever they may be, in a pub. They were bragging about their conquests and much else. I set about and defeated them, and then Lord Lucan went

to Marble Arch and gave himself up and at once was in Worcester Cathedral. That's the end." One must descend into one's unconscious to find lost self, then follow one's guiding light (the angel) to give oneself up (not one's real self but the structure of artificial ego-supporting precepts, etc., that have been indoctrinated and replaced one's reality). Marble Arch was Tyburn Hill — the supreme place of giving up — where people were hanged. The six dukes, and Lord Lucan, symbolise the bragging, bluffing, substitute for self, that buttresses loneliest ego. Giving these up brings one of course into the holy place, of wholeness of self. Thus we worked out the dream, and a rapture spread across Steve's face. Within a minute he said: "D'you think they'd have me back in Hammersmith?" "Phone and ask." He phoned at once. They said "We'll book you in at once, calling you a casualty." He crossed London alone, booked in and stayed five weeks, moved on discharge to a pleasant Simon Community hostel and from there went to a probation service reception centre. He found a job — was **able** to seek and find one — for the first time since at seventeen he worked a while in his father's office. He has been there continuously, despite a few to be expected night's out on weekends. He told us "The work is dull; but I have to keep it" and came almost regularly for analytic sessions. Of course there is a long way still ahead, but discovery and understanding is in sight and very recently he wrote:

I am happy beyond belief — just to **be working** and **not** drinking. I can get along fine when I don't drink but I get excited and want company when I do and usually go back to the Grove and it's always, Alec, for the girl on the record whom perhaps I'll meet there . . . I need a girl because I'm still so scared (?) of women. . . . I think it's this tenseness that makes me want drugs. There are moments, (I can count them, fewer but increasing as I get to know them at work, learn when to be silent with the boss perhaps, you know) of simplicity, of ease and a dropping of tension, now, that are only now becoming valuable as before things didn't. But I am unsure with a great unsureness and a fear only that if I drink or otherwise neglect this peace that is approaching (??) sometimes imagine that I'm deluded here: yet happy I am as I said Alec and Mag, and better off besides. Will phone you tomorrow — all my love to you both.

Obituary

DONALD JAMES McLEAN (1904-1975)



With the passing of Donald McLean on 28th April 1975, Australia, and in particular, Education has lost a great educationist, a dedicated writer and author, and a man who loved his fellow man.

It has been said of another great man "The world was his parish"; and this was true for Don. The very particular part of his parish was the world of young people, young people at school, young people being understood, young people being introduced to books and to the love of reading, to the understanding of each other, as well as of people in other lands and to the development of attitudes which would make for the growth of One World. He went to great pains to inculcate the love of learning and the enjoyment which was available in books.

He was a champion of New Education and gave more than half a lifetime to the New Education Fellowship (later called the WEF) not only in NSW where he was State President and later Australian President (and Editor of 'New Horizons') but to the World scene of this Fellowship.

In all of his work he showed himself to be a total devotee to International Understanding and he worked steadily to make people aware of the profound influence of education in this respect. This, coupled with his capacity for friendship, his writings and his travelling meant that he had a wide circle of friends throughout the world, a circle which he kept active.

So it is not surprising that, when in India once, he asked the little 10 year old Shoe-shine what his name was and why he was not at school. The boy was called Dwarak and he was too poor to go to school. So Don established, through the NEF the Dwarak Indian Scholarship Fund, which, for about 20 years has provided educational opportunities for scores of Indian Young People.

Don's physical handicap was received when but a school boy, but he never allowed it to detract from his interest in and work for, people.

7.4.1975

Once through Teachers' College in 1922, he was sent to a one-teacher school at Milparinka (a school as far removed from the metropolis as any in the State) and here he commenced his life-long association with young people — their learning, their hopes and aspirations, their problems, their psychological needs.

It was not long before his skill as a writer became evident. When in charge of the 2,200 pupils in the Bankstown Primary School, he recorded some of his experiences in his book 'Education of the Personality'. This was followed by 'Nature's Second Sun', based on his work in an inner-city school, Darlinghurst, where he worked with his usual enthusiasm with the lesser-privileged. Here he called upon the fruits of his studies on the psychological bases of education as he faced the assimilation of migrants and the thorny behavioural problems of the under-privileged.

His next appointment was a secondment to the Social Welfare Department, for which he travelled and lectured extensively. As we all know his real love and hobby was writing and when he was invited to become Editor of Publications for the Education Department, he accepted.

Following his retirement from the Education Department 10 years ago, he became full-time Education Correspondent for the Sydney Morning Herald for which he had had a long experience of writing articles, 'leaders' on education and book reviews on a wide range of subjects. This appointment gave him much satisfaction and much hard work.

He was a most wonderful family man, always so warm and understanding and responsive, and I know of no happier home. How many grandsons might comment about their grandfather "We do not need to talk together, we understand each other so well"?

But the core of his being is the educator, who believes that peace, better than war, can be made in the minds of men who receive from their earliest years an adequate share of — "Love . . . Nature's Second Sun."

SID PRYOR,
Australia

On behalf of the World Education Fellowship, and personally as well, I would like to pay tribute to Don McLean. Although I only met him for the first time three years ago when visiting Australia, I felt I had known him educationally for a long time. Ever since I was associated with the Fellowship — a stretch of 40 years — his name was constantly on the lips of men and women from many different nationalities and educational institutions. In my imagination he stood for educational daring, invention, gaiety and wisdom: when I actually encountered him, it was to discover that my imagination had been correct. His human warmth and capacity for friendship will be recalled with deep affection by many hundreds of his former pupils and colleagues both inside and outside the Fellowship.

JAMES L. HENDERSON,
Chairman: World Education Fellowship

Memories of Don McLean are essentially happy memories. Stern he could be, but basically he was an optimist, as must be any headmaster who carries the responsibilities Don carried. He would bring out the best in those he met, with apparent ease. In his later work for young people, he showed all the concerned compassion of a man who is dedicated to his work. His books reflect this as well as his imaginative power.

Those of us who knew him outside Australia, as for example in the World Education Fellowship, were deeply aware also of his belief that men and women involved in education had a unique opportunity for fostering understanding between peoples, and an individual responsibility for doing what they could to this end.

Don McClean's service to the Fellowship, both in his own land and abroad, at many a Conference and in the International Council of the WEF, was devoted and sustained, as those of us associated with him can testify. He was a loving man; he was widely loved.

JIM ANNAND

I first met Don when he was headmaster of the largest school in the Southern Hemisphere. After a little time in this vital establishment, with Don's genial influence everywhere, I knew that I was in the presence of a brilliant educator and a magnificent human being. That was twenty-five years ago and everything that has happened since has confirmed my first impressions. Don not only taught young people how to live, he set a constant example in the art: he was always fresh in attitude; always exploring new possibilities; for ever conscious of the needs of others; never doubting that the clouds would break. It is impossible to think of him as dead, and indeed he is not. His influence will reverberate long after his passing.

JAMES HEMMING

My memories of Don McLean are a kaleidoscopic pattern of many ingredients, some purely personal, some family, some professional, set against a variety of backgrounds over the last twenty years, beginning with our first meeting in Copenhagen in 1953. At the meeting there of NEF (as it was then) Section Representatives which I chaired, I immediately became aware of a new (to me) benign and powerful voice from Australia. I did not know then that this was a fateful meeting for me and that Don and I would become fast friends and comrades in England, and in places as far apart as Paris, Delhi and Sydney and that through him I should get to know something of 'down-under' at first hand.

Don had an immense capacity for friendship, as his multitude of friends inside and outside the Fellowship can testify. But he had also an immense effect on Fellowship policy and a great deal to do with its survival over very critical years. Powerful within the Australian section, he succeeded in mobilising its strength in support of International Headquarters when it was most needed. The Australian section knows intimately what it has owed to his vision, enthusiasm and generosity and, above all, to his wise counsel. But it was the universality of the Fellowship, its transcendence of the boundaries of home and school, of professional sectarianism and of all distinctions of class, race, politics, and religion which lay at the core of his educational faith and commanded his greatest devotion. He was a universal man, who not merely believed in the brotherhood of man, but lived it.

Others may speak of his capabilities as a writer and editor but for me he combined in a very rare way the capacity to communicate face to face **and** by the written word. 'Nature's Second Sun', perhaps the most influential of all his writings, distilled into print the essence of his concern for others, so evident in his life. 'Love is nature's second sun bringing a spring of virtues where he shines.' This quotation from George Chapman gave him not only a brilliant title, but crystallised for many of us what he stood for. Don's love was always practical from his founding of scholarships for able Indian children to his efforts for the Fellowship and his private generosity. To the very end his was a voice for humanity in a world sickened by the record of man's inhumanity to man.

In all this, in all the variety of his public roles, Don remained essentially a private person, a family man. One never thinks of him without seeing Thelma also, his wise and strong helpmate. They were always together and as concerned about their family as they were about those of others. Those of us who had the delight of having Don and Thelma in our own homes and/or the privilege of having been in theirs, know that it was the same person who played all these different roles and that he was enabled to be the same always because for him there was ultimately only one family, the family of man.

BEN MORRIS,
Professor of Education,
University of Bristol

LETTER

Sir,

PEGGY VOLKOV

In welcoming Mr J. B. Thomas's article, **The Concept of Self in Teaching** (May issue of **The New Era**), it may be appropriate to mention a forthcoming book, **Education for Self-Understanding**, the MS of which is now with the publishers, The University of London Press. This collection of essays includes contributions from Professor J. W. Staines, Professor W. D. Wall, and Dr James Hemming, all of whom figure in Mr Thomas's paper. Other contributors are Dr Madhuri Shah, Professor Ben Morris, Dr Ruth Froyland Nielsen, Professor H. Nakajima, Miss M. L. Hourd and Dr James Henderson. The book has been written at the invitation of the W.E.F., as a memorial to Peggy Volkov, former editor of **The New Era**, and should be available early in 1976. More about it nearer the date of publication.

J. B. ANNAND,
(formerly General Secretary of the WEF)

Little Brooms,
Rotherfield,
Crowborough,
Sussex, TN6 3QX
4.5.75.

The W.E.F. Bombay Conference

28th December 1974 — 4th January, 1975*

Impressions by a visitor to India

Antony Weaver, UK

Those who journeyed to the fantastic venue at Birla Kreedha Kendra, lapped by the Arabian Sea, were touched in a way which it may sound presumptuous to describe to others who were not present.

For contained there was the essence that makes life more humane, and thus, as one of the themes of the conference, education too. The secret seemed to lie outside the formal programme, quite as much as in the lectures and discussion papers, of which a report is in preparation.

How did this come about? There were not more than twenty members of the steering committee, with myriad others on the periphery, but amongst them was an inner group of three or four fast friends who daily and gaily enjoyed each other's company, and affectionally appreciated each other's worth. As one privileged to join them a fortnight in advance, I testify to having never known a group

so persistently able to sustain its hard work, without ever a cross word between them.

An overriding feature was the attitude of generosity, not only internally towards each other, but to the hundreds of participants. For example, Mrs A. A. Janeway wrote afterwards from U.S.A. to Dr Madhuri Shah. "The conference was outstanding in every way but its real success perhaps lay in your remarkable ability to provide leadership, both professional and characterised by personal warmth. You had the ability to make 700 delegates in the conference hall feel they were meeting in a large family gathering, and that undoubtedly set the tone for the discussions and conversations that ensued."

The generosity showed itself in the lavish programme, and meticulous care in preparation, the results of which even surprised some of those responsible. Chief among the events were the reception by Indira Gandhi, al fresco lunches daintily served, new year's eve seaside party, and home-dinners in private houses, all of which led to an impressive mingling the initiated of the beauty of Moghul. Upon this basis of well being, the participants were startled by the beauty of sights and sounds — the murals and Shibirs (discussion 'cottages') designed by Kanubhai Desai; the unique dance recital by Birju Maharaj, reminding the initiated of the beauty of Moghul Rajput miniature paintings; as well as Gujarat songs and dances of Ras and Garba rhythmically intoxicating and evoking, to a westerner, the lush Minoan forms from ancient Crete.

The atmosphere was charged with the complexity and the wisdom of India's sensuous



Reception in Bombay December 1974. Dr Madhuri Shah; Mrs Indira Gandhi shakes hands with Colin Harris between whom stands Dr Hermann Röhrs of Heidelberg.

*A full report is in the process of publication by the Indian Section.

culture — whether seen in the male-female Shiva in the Elephanta Caves; or, on the journey from Bombay to Delhi, the geometric perfection of the Taj Mahal, the idyllic Pichota lakeside town of Udaipur, the exquisite craftsmanship in jewellery and marble and hand-printed fabrics and paper, colourful sarees or the sheer style in a man's wearing of a blanket or perching on a roadside wall.

Our senses had been touched. No wonder someone said that he would now go home a better educator and another that she had lost her scepticism. Such aesthetic power, in plain words, had transcended our notion of time as it might the suffering of an impoverished family. Where then, is the importance of

numeracy and literacy: is there a danger that too great reliance on the written word will diminish our capacities?

Professor Lionel Desjarlais, in his lecture, alerted the western delegates to the significance of Tagore and of Gandhi. He reminded them that, according to Tagore, the most important factor in education is an atmosphere of creativity — that an atmosphere of culture should have precedence over any formal method of teaching. The ultimate aim of aesthetic education is not mere enjoyment, but to enable the child to see the beautiful, and to master to some extent not only the language of the intellect, but also of the personality which is art.

TO LINI HAZARAT and MADHURI SHAH

In the beginning to time, there rose from the churning of God's dream two women. One is the dancer at the court of paradise, the desired of men, she who laughs and plucks the minds of the wise from their cold meditations and of fools from their emptiness; and scatters them, like seeds, with careless hands in the extravagant winds of March, in the flowering frenzy of May.

The other is the crowned queen of heaven, the mother, throned in the fullness of golden autumn; she who in the harvest time brings straying hearts to the smile; the beauty, deep as the sea of silence — brings them to the temple of the Unknown.

(With acknowledgements to Tagore.
Collected Poems & Plays. Macmillan p264)



Kallolini Hazarat

New Era Report for 1974

It has become the custom at W.E.F. international conferences to take stock of the well-being of the New Era and to discuss plans for its future development. Prof. Sam Everett kindly took the chair at these meetings at Roehampton 1970, Brussels 1971, Falkirk 1972 and in Tokyo 1973 — the last of which was reported in the January 1974 issue, page 32. A similar meeting was held in one of the shibir at Birla Kreedha Kendra, Bombay, on 31st December 1974 and a brief account given at the AGM three days later.

Present:

Australia Ray King, Lionel Whalen; **Belgium** Gabrielle Bottelberghs; **England** Dorothy Clark, Colin Harris, James Hemming, Alice Martin, Antony Weaver (co-ordinating editor and chairman of the meeting); **Germany** Hermann Röhrs; **India** Kallolini Hazarat, Madhuri Shah, K. C. Vyas; **Japan** Takeshi Futamig, Tomoichi Twata; **Sweden** Ester Hermansson; **USA** Betty Thompson.

Finance

The journal continued to pay its way but on a budget so stringent that the three editors felt considerably hampered. Since the Tokyo meeting there had been a net increase in regular subscribers of about 100, but recently inflated costs of paper, printing and postage (especially postage — which is said to have caused "the death of Life") may call for drastic action by 1976 unless it is possible to increase the number of subscribers by about 1,000 or to obtain a subvention to help attain this. It will have to be considered whether to raise the price or to cut down the number of issues per year — though not necessarily the number of pages, which would have several advantages editorially — or perhaps a combination of these moves.

Though the current balance sheet shows a loss of £750 this is a misleading figure due to administrative convenience in altering the subscription year to run from 1st January, and in not anticipating a future year's income as had been done in the past. This matter should right itself by the time of the next audit.

Special Issues

The special national issues on Australia, Denmark, and Sri Lanka, printed in U.K., had appeared as planned, and had led to some one thousand sales. The Indian issue, generously printed in Bombay, had been a masterpiece both in content and in the form of its production and would serve as a model for future efforts.

Other special issues, which had been sold out, were those on Lyward, The Making of the Second Sex, and Education for Peace timed for the World Council for the Curriculum Instruction conference on that theme.

Thanks were expressed to Robin Richardson for his work as occasional guest editor of the World Studies Bulletin.

The policy of producing national issues was commended for it seemed to bring benefits personally to the members of the Section involved, as well as increasing sales — indeed some Sections might adopt the Indian example to print too. Dr Vyas however proposed that as an international journal the New Era was almost uniquely placed to bring out **regional** numbers both from the point of view of the themes themselves and of

the domicile of the contributors. This proposal was welcomed and the additional planning required, it was thought, might result in articles which would form the basis for longer works appropriate for the newly launched Book Scheme.

Promotion

Sections are to be asked to consider what they can do to help promotion. A number of suggestions were made:-

- (i) Sections should be urged to buy a number of copies each month, at 20% discount, for re-sale at Conferences and Meetings, or for propaganda distribution in a drive for new members of their Section.
- (ii) arrangements could be made with Bookshops, especially in university towns, that they take a regular quantity, at the customary trade discount, on sale or return to the local Section. In some cases, for example Sri Lanka, it might be necessary to obtain an import licence.
- (iii) the possibility could be explored of an Agent taking over distribution and promotion in a particular country.
- (iv) It was stressed by Betty Thompson and by Dr K. C. Vyas that subscriptions for membership of WEF should be adjusted to include the New Era. It seemed to be a curious anomaly if this were not so in Sections such as Australia, Canada, India, Japan, Sri Lanka and the United States.

Associate Editors

During 1974 three editors retired, namely Prof. L Van Gelder, Holland; Mr Lex Grey, New Zealand; and Prof. Z. Nakamori, Japan

The meeting extended a warm welcome to the following for an initial three year period:

Mrs Kallolini Hazarat, India. A graduate of the University of Bombay in Sanskrit and English, she has carried out educational studies in music and language in the United States and for more than ten years has worked in a voluntary capacity for the Municipal Corporation of Greater Bombay. She is a radio artist in light music, drama and Sanskrit recitation, organizer of Annual Indian Folk Dances and vice-president of the Gujarat Research Society. Publications include Gujarati and English text books for primary schools.

Mrs Hine Potaka, New Zealand, is a Maori directly descended from one of the tribes in the Bay of Plenty. She is qualified as a welfare officer and has worked with the Playcentre movement. Recently she was seconded to the University of Sydney, Australia, to join in research on Aboriginal Family Education and has helped to form Te Roopa Awhina Tamariki (A Group for All Children), which will be of relevance in New Zealand's north island.

Tomoichi Twata, Japan, professor at Kyoritsu Womens' College in Tokyo.

A.W.
7 April 1975

BOOK REVIEWS

A Bridge Across Time — The Role of Myths in History

James L. Henderson
Turnstone Books, pp.205. £2.95

Now that the concepts of field physics are beginning to mean something to the ordinary man and that we are ready to believe that we are effectively in some way a part of everything, it is even more necessary for the individual to understand his own possibilities, conscious and unconscious; otherwise our behaviour either slops about in vague and ineffectual well-wishing or sweeps over other people and things in an unbalanced tidal wave of primitive violence.

For this reason the concepts of depth psychology and the effort of the individual to come to terms with the contents of the unconscious psyche are so valuable.

That is a matter for individual well-being and sanity. But we are of and in a living process which has been going on since before memory began.

This is the theme of Dr Henderson's very interesting book, which searches into how the developing consciousness of man reaches forward and back over 'the bridge across time' and how it affects our species at every stage of its history. The book is not long but it goes deep. Its scope is indicated by the two subtitles: 'The Role of Myths in History' and 'An Assessment of Historical Archetypes'.

In the first chapter a parallel is drawn between the effects in a given culture of its known history on its tenets and behaviour and the archetypal patterns contained in the unconscious psyche on any one of its members.

Jung has defined an archetype as "a figure, whether it be daemon, man or process, that repeats itself in the course of history whenever creative fantasy is freely manifested" and states that, at charged moments of tension, any one of these archetypes are "the formulated resultants of countless typical experiences of our ancestors". The implication of this is that, at charged moments of tension, any one of these archetypes may be activated either to stimulate us to a creative response in action or to a disastrous regression to primitive behaviour. In writing what he has named psycho-history Dr Henderson draws together the threads of analytical psychology and historical fact-finding in a way which should make the study of history a much more living experience.

In the first part of the book the educational applications of this approach to history are demonstrated in suggestions of how various episodes and famous characters in the past can be matched with the myths and fables of their particular culture and the effects the latter might have had on the sequence of events; and at the same time attention is drawn as to why we ourselves, in our particular situation, respond in this or that way to the events and people of the past under the pressure of those very same archetypes. Cromwell, Napoleon, Lenin, Lincoln, Gandhi and Hitler are proposed as suitable figures for such study.

In the second part we are shown how history can be written from this view point. By using as examples important writers of fiction; Thomas Mann, Patrick White, Robert Musil and others; the author points out that a

psycho-historian should be a potential novelist. For fiction writing is a valid way of writing history and possibly the only way of keeping historical events alive for future readers — or even contemporary ones who, owing to their circumstances, have no chance of a personal experience of the events dealt with. The profound and sometimes prophetic insights derived from their response to the living depths of the psyche explains the real importance of writers like Rilke and Musil. In this context Musil's long novel: 'The Man without Qualities' is particularly important for the way it predicts the spiritual bankruptcy of Europe since the 1914-18 War by describing the events during what Henry James called 'the Treacherous Years' which led up to that disaster.

The book ends with an exercise of the author's own in the writing of psycho-history, a long and fascinating chapter which presents a miniature history of Germany from the ninth century to the present day. This includes the retelling of the Niebelungen Lied in the form that Wagner presented it in the mid-nineteenth century, giving in so doing a grim forecast of how Germany's aspirations to self-achievement would collapse disastrously within the next hundred years owing to the inadequate relation with unconscious factors in the nature of its citizens. This historical resumé ends with a short account of how and why Hitler achieved a terrible success by evoking the unaccepted shadow side of the people and also how the largely admirable Resistance leader, Adolf Reichwein, was bound to fail owing to the psychological inadequacy of the cultural climate of his time.

In passing Dr Henderson very pertinently remarks; "It is perhaps a legitimate reflection that just as the permissive society of the Weimar Republic refused to or was incable of dealing with its shadow side and so spawned Nazism, our own contemporary permissive society may be following a similar track."

In the final paragraph he reflects: ". . . the psycho-historian's success may be measured by the degree to which he makes a union between the subject he studies and his own personality and the personality of his readers. Does this conclusion in fact mean that the knowledge I have gained of myself and the knowledge I have gained from my study of German history have fused and become one? Do I understand better where I belong and how there is an ultimate purpose in human existence?" This is surely true of all literature and others arts, although more difficult to assess in the non-verbal forms. Therefore it will be true of psycho-history. But in the latter there may be a special importance in the linking up of archetypal influences and historical fact because of its obvious bearing on our activities in social and political life.

For one, like me, who is not well-informed in history, the notes to the chapters and the bibliography at the end of the book make a very appetising reading list.

JOHN READ

John Read trained in medicine and dentistry at Guy's Hospital, London; practised dentistry for 15 years, then studied psychiatry at the Maudsley Hospital. He started projects for psychiatric advice at the London School of Economics and the London Institute of Education. He became Senior Health Service Officer at LSE in 1963 and in 1970 he retired.

Post + Compulsory Education: A New Analysis in Western Europe

Edmund J. King, Christine H. Moor and
Jennifer A. Mundy
London, Sage Publications, Ltd. and Beverley Hills,
California 1974. pp.475 + Index

This book is no ordinary treatise on education. Rather it is an explanation of the causes: social, economic and political developments in five European countries which have brought rapid and rather startling changes in the schooling of youths who are beyond the compulsory attendance age of 16 in the countries studied. The research on this group of youth, 16-20 years of age, was carried out by a team from the Comparative Research Unit at King's College of the University of London and includes members of this age group who are enrolled in some form of formal schooling in England, France, Germany, Italy and Sweden. Some of the schools included in the study lead on to higher or university education and some are terminal. All prepare students eventually for integration into the work force of the country in which they operate, which means that their graduates face varying problems of unemployment, under-employment and 'unusable' university graduates.

The most striking development for students in the 16-20 age group is the increase in numbers still enrolled in school. Whereas the great majority of youth formerly entered the labor market at the conclusion of compulsory school attendance, this is no longer true. In Sweden, 80% of youth aged 17-18 are now in school; in England and France the number has doubled within the last few years (27% and 46% respectively).

This development has come about because of rapid social and economic change, which in turn has brought about marked change in the life style and expectations of youth. Furthermore, skills and competence of a high order are required in sophisticated modern technological societies.

For the research, three centers were chosen in each of the five countries: one in a comparatively stable suburban area; one in a relatively new industrial area; one in a settled heavy-industry area. The study drew on extant surveys and reports of educational matters in each of the countries and on the results of questionnaires. Of the latter 3 went to the heads of the school, 2 to the staff and 2 to students. A total of 5,419 students' replies, 631 teachers' replies from the 54 schools were tabulated. Copies of all questionnaires are included in the appendix. In addition to the questionnaires, interviews and on the spot observation visits were made by the research team.

The text of the study is made up of 19 chapters, divided into 6 sections. There is such a wealth of information contained here that trying to capsule it in a brief review seems futile. There are numerous tables and histograms going into great detail. These are primarily devoted to the data gathered from the English students. Data for other students are available from the research team.

While frequent summaries, interpretations and comparisons are made of the data obtained from the various countries, the research team is always careful to caution readers to remember important differences in the life factors which influence students in the various countries. The chronic problem of the researcher in comparative education is very evident in this study: comparison is not possible for unlike variables.

However, the study makes a valuable contribution to the knowledge now available about this particular age

group whose increased attendance in school is a new phenomenon in European education. Several facts stand out clearly: the increasing demand for university education in all the countries, except, perhaps in Sweden; the interest in work opportunities at the end of the schooling period; the reluctance of faculty generally to recognize the aspirations of this 'new breed' of students who have very definite ideas about what education they want and need; the general dissatisfaction students feel with the counselling and guidance services now available to them; the problems inherent in the examination system; the impact of the different social backgrounds which this new student population is bringing into the classroom.

This quotation probably sums up the whole matter: "The educational systems of Europe, especially in secondary schools . . . and in higher education have been established to preserve and develop a professional/occupational system which has largely passed away."

The question raised is whether new structures and teaching methods can be devised to meet the needs of this new school population. As the readers are often reminded by the research team, changed structures are easy to create on paper; ideas are far more difficult to change.

Dr Edmund King's reputation as a writer and researcher in the field of comparative education is well known around the world. He and his two colleagues have rendered great service in adding to the literature concerning an age group little studied in the past, for it did not formerly exist in any great numbers as a school population. It is to be hoped that their findings will lead to improved educational opportunities in all countries, for in all, youth are demanding adequate preparation to face a complex and bewildering world. Their need is for occupational skills to meet the requirements of technology, knowledge of themselves to build satisfactory personal lives; active concern for the problems of a world society struggling for survival.

MARION EDMAN.
Wayne State University,
USA

Britain in Debt?

J. R. Bellerby,
P. S. Authors. 19 Norham Road, Oxford. 1975
40p. (32 pages)

If anyone can make a complex subject comprehensible and interesting, it is Professor Bellerby. Lucid and concise, he analyses, argues and generally convinces. In the pamphlet **Britain in Debt?**, he surveys the present economic scene succinctly, gives reasons for our economic plight, and makes authoritative suggestions for action. Tables, which are remarkably up-to-date, and readily understood, support his prose. He is constructive, and hopeful, given the early action which he regards as essential.

Teachers of economics should not hesitate to bust 40p on this publication. Sixth-formers using it would have something to bite on and to discuss; it should encourage pusillanimous politicians and rile some bankers, could they be persuaded to read it. It is available from the address given above.

J. B. ANNAND

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The New Era is sold out of the issues for May and June 1975 and has accumulated requests for them from libraries in UK and overseas. The editors would be extremely grateful for the immediate return of any copies not needed, either as gifts or for refund, to the Hon. Treasurer's assistant Mrs Joan Watson, 54 Fontarabia Road, London, SW11.

November 1975 — special issue on **New Zealand**, and development plans for the journal.

Bookshops which sell the New Era in UK are Dillons, 1 Malet Street, London, WC1; Dillons Student Bookshop, University of Nottingham; Student Bookshop, University of Keele, Staffs. In Sri Lanka: H. W. Cave, PO Box 25, Main St., Colombo 1.

The Roslyn school-within-a-school: an American alternative

Robert R. Nolan, New York

The editors first heard of Robert Nolan's work on Long Island eighteen months ago and asked him to send an on-going report of the School-within-a-School after it had been running for a year — and this is now presented. Readers may care to make comparisons with the account in this issue of the Macdonald-Robertson movement at the turn of the century in Canada, for which we are very much obliged to Anne Wood; and with the Winnetka schools, made known by Carleton Washburne a president of the US section in the decade after World War II.

It is intended in 1976 to make a survey in the New Era of the meaning and ubiquity of 'alternative schooling'. Meanwhile the interest of Robert Nolan's piece may lie not only in the impact that SWS has made upon the regular High School, but that colleges such as Beloit, Dartmouth, Oberlin and the universities of Pennsylvania, Michigan and Yale have accepted their students despite 'the abolition of formal grades'. A.W., Ed.

I. Origins

The end of the sixties and the beginning of the seventies was a time of great innovation in American public education. Stimulated by expanding enrolments and increased aid, many local school districts were experimenting with open classrooms, team teaching, and flexible scheduling. A number of books such as John Holt's **How Children Fail**, A. S. Neill's **Summerhill**, and George Dennison's **The Lives of Children**, provided much of the ideological impetus for such innovations. In the Roslyn Public (tax-supported) School District of Long Island, New York, the idea for an alternative or so-called 'free' high school originated with a small group of 14-15 year-old students during the 70-71 academic year.

This small group of students felt the need for a flexible, student-run alternative to Roslyn High School's (1,400 students: ages 14-18) traditional structure and curriculum. It is important to note that Roslyn High School, relative to other American high schools, was among the most liberal and flexible with hundreds of courses. While there is a long tradition of privately funded alternative schools in the United States, at this time there were relatively few tax-supported alternative schools. After almost two years of meetings, debates, and visits to 'free' schools, this student group submitted a plan for a Roslyn Alternative High School to the District Board of Education. The plan was unanimously rejected on the grounds that the proposed school was too unstructured, provided insufficient guidelines for students, and was financially unfeasible.

Frustrated and cynical, most of the original students ceased to work for an alternative school but a few of them continued the struggle the following year. With assistance from some teachers and parents, these students reworked the proposal, redefined its financing so it would cost no more per pupil than the regular High School, elicited community and parent support, and won the backing of the High School Principal. This time the School Board unanimously approved the proposal for implementation for the 73-74 academic year. Since it was to be housed in a wing of the regular High School, it was named the Roslyn School-Within-a-School. (SWS).

II. Philosophy

The School-Within-a-School was conceived as an experimental alternative to, not a replacement for the High School. The SWS program assumes that different students learn in different ways. The purpose of the program is "to help students assume responsibility for their own learning and to allow them and teachers to create a school community of their own design."¹ Each student, with the guidance of his or her faculty advisor, designs an individual learning program to meet his or her interests or needs. At the time of writing, the basic philosophy of the Roslyn SWS has not changed.

III. Structure

During the first year, the School-Within-a-School had 52 students (initially limited to Juniors and Seniors), one full-time Teacher-Director, and six part-time teachers. Admission requirements consisted of attendance at

a series of preliminary meetings and the written permission of parents. It so happened that the first group of students, on the whole, were markedly above average in academic achievement. The teachers and director were chosen by the students from among volunteers from the regular High School staff. All staff assignments were approved by the District Administration. For its first year, the SWS was given a small budget for book purchases and film rental.

Weekly General Meetings serve as the main governing body of the SWS. These meetings are chaired by two students and every SWS student and teacher has one vote. **All** decisions, from spending money to scheduling, are made at these meetings. As the need arises, committees are formed, and report back to the General Meeting. Some of the more important committees are:

Resource: finds people from the community willing to share their particular experiences or expertise, and locates places for students to do volunteer work.

College: determines what forms of evaluations colleges will accept for admission because SWS students do not receive formal grades.

Budget: processes all requests for money.

In order to provide alternative educational experiences, students and faculty explore a variety of approaches to learning, such as tutorial or independent study, small group seminars and workshops, SWS courses, college courses, vocational training, volunteer work, paying job experiences, and regular High School courses. SWS classes are taught by students and community members as well as regular staff members. During the first year School-Within-a-School courses included Philosophy, Educational Reform, Human Sexuality, French Conversation, Math Survey, and the novels of Hermann Hesse. Individual student projects included working with a local sculptor, tutoring brain-damaged children, volunteering at a geriatric center, building an electric guitar, and studying Elementary Particles and Relativity at Columbia University.

The evaluation of SWS students is conducted in a number of ways. Individual student-teacher conferences may be requested by a

student or teacher at anytime. The end of each term is devoted to student, teacher, and course evaluation. During this time, teachers prepare written evaluations of each student's work. These evaluations may be used in place of formal grades for the purpose of college admission. The SWS also established a student-faculty Review Board to evaluate each student's program and determine if he or she is fulfilling all the obligations of an SWS student. These obligations, outlined by the General Meeting, include keeping one's faculty advisor informed of all aspects of his/her program, working in the SWS office one hour per week, and contributing some "time and effort to the running of the School-Within-a-School,"² such as committee work, teaching a course, organizing an SWS group activity, or fund raising.

IV. Strengths and Problems

The Roslyn School Board unanimously voted to continue the School-Within-a-School at least for a second year. Most students, faculty, and parents believed that the strengths of the SWS far outweighed its problems. Close student-teacher relationship have developed. A supportive atmosphere and community feeling pervades all SWS activities. Cooperation has replaced traditional school competition. With the abolition of formal grades, both teachers and students can concentrate on more valuable forms of evaluation. There is greater use of community resources and greater parent involvement than in the High School. With vastly increased student responsibilities and decision making power, most SWS students have realized that they must accept the consequences of their actions or inaction. All members of the first graduating class sought admission to college and all were admitted to at least one college of their choice, among these being Yale University, Dartmouth College, Oberlin College, University of Pennsylvania, Beloit College, and University of Michigan.

However, problems do exist in the SWS program. Too few people perform the bulk of the day-to-day chores needed to run the school. With every student having an individualized program, the faculty is over-extended

ded. Interaction between the High School and the SWS is occasionally strained in that many students in the High School consider SWS students lazy and cliquish. Some SWS students could not successfully adjust to the increased freedom and responsibility. One student, who spent all his time wandering the halls and causing disruptions, was returned to the High School by a vote of the General Meeting. This was done after extensive counselling with peers, faculty, and parents.

A selection³ of student, parent, and faculty opinions on the School-Within-a-School is informative:

Students: "I think that it is a great opportunity to learn what means a lot to you as a person. You are not treated like a number out of a computer."

"The SWS has been a major part of my life. The opportunity to do anything in the world, anything you wish, is sometimes overwhelming. But that's the beauty: a chance to make your own mistakes and correct them 'with a little help from your friends.' The chance to learn a lot about myself has meant the most to me."

"The SWS got off to a fantastic start but has gone downhill since November or so. I still think it has terrific potential, if we can somehow get it together."

"The SWS has been one of the best learning experiences that I have ever encountered. The ability to create a school community and to assume responsibility for your own education is an unforgettable experience."

"The SWS offers a lot of freedom. I am disappointed in myself. I feel that I have structured myself too much."

"The SWS is a great opportunity to express your true feelings at all times. It has a great community spirit with 'Honesty as its policy!'"

Parents: "For the first time in almost four years of High School, she speaks glowingly of school. She has had an opportunity to explore areas of knowledge that the average high school curriculum does not offer. She is excited by the diversity of the program and is intellectually challenged."

"I support it WHOLEHEARTEDLY."

SWS Faculty: "I believe that the overall experience of self-government, self-discipline, and independence has been **EXCELLENT** in the free school. The courses are diversified, well-taught, well-attended, and enjoyable. Problems, incidents, 'crises', and innovation have brought us together."

"My initial scepticism has been replaced by a sincere confidence that this type

of education **can** work and work well. But this is not a system which would be good for every student or every teacher."

"My experience as a staff member in the SWS has been an exceptionally good one, both in personal and professional terms. My only criticism is the exhaustive demands made upon the individual teacher by necessity."

"The range of courses offered, as well as activities undertaken by students outside of school, are very impressive. The degree of involvement (by the majority of students) in these courses is very satisfying to me as an educator. The social climate among the members of the school (students and staff) is on an extremely warm and personal level. I have seen many students mature greatly from this experience."

V. Changes in the Second Year

The School-Within-a-School's second year saw great changes in the student body but few changes in structure, direction, or self-imposed rules. Thirty first-year students graduated and went on to various colleges. New students entering at the beginning of the second year seem to be more musically and artistically inclined. The school population remained at about 55. About 50% of the SWS courses and over 75% of the individual projects are new. The sense of community seems to be less prevalent than during the first year. The reason for this may be that in the first year students were united by the task of establishing the SWS. Many of the same problems still exist, particularly the uneven student participation in the day-to-day running of the school. At least one structural change has been made. The Review Board has been changed to the Peer Advisory and Evaluation Board. As one student wrote, "I believe that it is basically the same as last year but we tried to set a different tone. Instead of coming across as a police board, we tried to express the PAEB as more of an information and advisory board."⁴

VI. Impact and Future of the Roslyn School-Within-a-School

Of course, the impact of the SWS has been greatest on the SWS students and faculty (as reflected in the statements in Section IV), but the regular High School and the rest of the School District have also been affected. The School-Within-a-School has served as a kind of safety-valve which has drawn off many

students who were discontented with the High School and allowed them to direct their energies more productively. A few of the SWS courses, such as Math Survey, and a greater number of opportunities for independent study have appeared in the High School curriculum. The School District is currently planning another Alternative School for low-achievers and slow learners. Furthermore, the School-Within-a-School has brought the School District favorable publicity. Many visitors come to observe the SWS which has served as a model for planning alternative schools in other districts.

The future of the Roslyn-School-Within-a-School is less certain. A declining population, economic uncertainties, and a student body which seems to be increasingly conservative, may combine with the liberalization of the regular High School to end the need for a school like the School-Within-a-School. If this be the case, it is probably best to let the SWS die, only to be resurrected when a future group of students feels the need.

References:

1. 'Alternative School Proposal', Roslyn School District, Roslyn, New York. February 14, 1973. p.1.
2. 'Rules Committee Report', passed by the General Meeting, Roslyn School-Within-a-School. October 22, 1973. p.1.
3. 'Progress Report on the School-Within-a-School Program', Roslyn School District, Roslyn, New York. January 21, 1974. pp.6-7.
4. Ramie Friedman, SWS student, in a letter to the author, November 21, 1974.

Robert Nolan, born 1947, graduated at Oberlin College, BA, cum laude, 1969. He taught at Elyria High School, Ohio, and then at the Roslyn High School, Long Island, New York, where he became director of the School-Within-a-School. Currently he is working for a Ph.D. in the School of Education, Stanford University.

When is a school not a school, and where does that put the de-schoolers?

Michael Kelly, Buea, Cameroon

After the first flush of enthusiasm it has recently appeared to me that the proponents of deschooling, like so many sociology tinkerers, lack historical sense. Illich and Freire and genuine radicals, in theory and practice, may overcome this disadvantage by the power of their concentration on specific ad hoc issues. The lesser fry however seem sometimes to flirt with radicalism, overlooking real evidence, waffling euphorically in a sort of confused trendy absence of consistent convictions.

Real evidence must essentially include minority stuff. The elite of yesterday may become the mass standard of tomorrow, if only today would not discard it on all sorts of emotive grounds, with posturing ideological cultivation of convenient blank spots in perception.

As I read doggedly through the books, articles, pamphlets and symposia littering Illich's footsteps, I become more and more certain that honesty must eventually be given a hearing. Some of the condemnations of school are so glaringly irrelevant and blinkered by implication, as far as my own schooling was concerned, that I keep waiting for some apologist with a similar educational background to my own to set the record straight. Since I have to date been disappointed in my waiting, I think it is time to express myself what I believe basic truthfulness calls for.

The image of the independent boarding school is something worse than controversial. It is a datum of status and function to be cosseted, coveted or excoriated, as an ideologically and socially conditioned reflex. Almost no awareness of individual facts, contemporary or historical, of a genuinely personal kind, representative of no faction and no vested interest are to be found. I should like to describe a personal experience as it developed between the mid 1940's and early 1950's with some evaluative comments, concerned with one school. I am not holding a

The article which follows by Michael Kelly, from whom we hope to hear more, brings perspective from a very ancient and different tradition. The school described at Ampleforth Abbey, near York, UK, is part of an adult community whose life is pursued for its own sake. There are to be found "personal tailoring of studies" and "privacy and blessed silence . . . among adults who believe in one's absolute value."

brief for or against a whole sector of contemporary schooling. I simply want to relate some of the ideals of deschoolers as they seem to me and some of my own personal experiences; nothing more.

At the time of being packed off to school of course I had no knowledge of terms, or theories, about 'total institutions' or anything clever like that. I just expected to be cut off from family, home, normality, for years, with holiday intervals. Stories of special clothes, special languages, hierarchical systems, general alienated unreality had filtered through to me from boys' books and the anecdotes of relatives and acquaintances about Rugby and Eton and so on. Subsequent information about Wellington, Winchester, Oundle, Shrewsbury, Marlborough, for example, confirmed some of these appalling and stupid stereotypes. Needless to say perhaps: I'm all for closing the lot. They are silly little enclaves of unjustified preparation for unjustifiable privilege. They do not produce gentlemen or scholars or skilled people; they merely service plutocracy with glossy indulgence.

Not so the school I attended. At that time it was, thank God, neither child-centred (progressive), nor parent-centred (plutofascist or cranko-liberal). It had, in the jargon, come to terms with itself as a fundamentally adult non-totalitarian institution with a civilisation and a benevolent concern for elite education, which was quite autonomous. The causes for this delightful state of affairs were simple: the school life was part of the life of an adult community, self-dedicated to a life apart from the stresses and vulgarities of success and avant-gardeism and attitudinising. The school was attached to and run from a monastery. Monasteries are places which have a living tradition from the early centuries AD. They are not the mushroom growths of fads and theories. They are places where adults choose to be, to accept rules, to live a life centred round prayer. Goffman does not persuade that voluntary communal asceticism, especially where complicated by the educational mission and outward-looking contemporary activities of at any rate its Benedictine adherents, can yield the total institutional features of the

prison, the concentration camp, aspiritual residential schools. I believe that the lack of institutional neuroses and tensions and extravagantly claustrophile behaviour patterns was a direct product of the adult serenity of the monastic element.

There were plenty of lay people on the staff, and women, but the quality of the experience was traceable quite obviously as an overall ambience to the adult, spiritually yardsticked reasonableness, and kindness, of the monks. As adults who understood and embraced the difficulties of living together, in a disciplined and unselfish way, and who believed in the primacy of spiritual matters without rejecting this world either with puritanism or with muscular Evangelistic Enthusiasm and sentimentalism, the monks contributed the major single element in the school's happy, purposeful and intelligent atmosphere.

I was surprised at the gentleness, the care, the wisdom, the lack of cloyingness, the high intellectual and behavioural standards, the transcendant ideal not so much preached as practised, from early days. No nonsense about bullying or initiation rites or uniforms (except a black tie, and a blue-base suit of independent cloth and style on Sundays) or esoteric immature languages. How benign the awareness of being among adults who believe in one's absolute value and in the value of a traditional civilisation, to be educated into by example and by practice, can be even to a young child. (I was nine years old when first sent to the school).

It was not perfect. No place or body in this life is. There were silly things of a schoolish sort from time to time. I remember at one point being asked by my housemaster if I thought Aldous Huxley's books should not be removed from me on moral grounds. I disputed the issue and bought several more Huxleys with silly adolescent defiance. A friendship I had with a younger boy was queried and I became enraged and no doubt impertinent. I continued my friendship. Such lapses of tact were rare and always I now believe motivated by goodwill and not by the narrowness or bossiness I imputed to them at the time. I

was not spied upon or pried into, inside or outside the confessional.

Scholarship was firm and personal interests were encouraged. Those of us who were taught Latin and Greek were, I remember, not allowed to study English Language for our GCE's. We were expected to take it in our stride, and did. Set texts for English were also considered rather a vulgar preoccupation. We were allowed some weeks of the summer term to concentrate our reading on them, before achieving our distinctions and credits in the public examination. I spent almost all my time in English writing stories and poems, from the age of thirteen, in which I was encouraged by my teachers (both monks and laymen) and even by the headmaster. Work in Latin and History in the sixth form was so thorough that it impinged to some extent on my imaginative work, though the intimacy of tutorials with scholars (in pairs, or alone; in staff rooms, staff houses, one's own study) encouraged seriousness and accuracy up to a point even in me. Tutorials spilled over into conversations, into small group outings with staff members, into feasts in homes and hostelryes. Staff stayed also with my parents. I remember one occasion on which our English History master, lying with about five of us on a grass bank, watching some tennis, suddenly asked which of us wrote poetry. It appeared we all did, though none of us had known it about each other. Such privacy, such blessed silence, such personal tailoring of studies, strike me still as so much better than the confessional styles, self exposure in argument and with-it decor and sound effects and audio-visual software which trendy educationalists seem to want: noise, talk, technologically expert representations of minutiae and selective sensationalist propagandas for one thing or another.

We worked in our own ways, in our own times, at our own speeds, on our own projects. Our tutorials were painstaking and robust. Academically inclined visitors sometimes sat in on some sessions so that we became used to defending theses and dredging fresh evidence to strangers as well as to our own mentors. I found Oxford provincial and low grade after it, at least for my Prelim. year.

I was so hostile to organised games that I was allowed to choose what forms of exercise to take. Perhaps the Polish, Irish and Portuguese elements in the school had some bearing on it. I remember inventing a totally new game of some elaboration in the squash courts with a Portuguese friend. Cricket bored us. The captain of cricket, a friend of mine, sympathised. Out of courtesy for his consideration in allowing me to swim or play private games instead of cricket I used to score for him at matches. Especially when I did this unaccompanied I would insist on five ball or eight ball overs.

Free time was free, inside the school, and within bicycling range once a week outside. Individuality was encouraged, eccentricity was allowed: model aeroplane buffs proliferated alongside actors, magazine editors, musicians, archaeologists, golf players. Swots were not especially admired: studying was welcomed; but studying for examinations was not favoured. We were expected to be all rounders; not sedulous apes or buffoons.

The scale of our lives was carefully maintained at the human (ecology freaks' commune?) level by the residential house system of about 50 of all ages per house. The order of our lives in such matters as meals, prayers, study time, silent time, was unfussy and unoppressive. It gave a relaxed and, because fundamentally monastic, adult and not schoolish framework to the anarchy of our personal interests and appetites and imagination.

Free speech was endemic, inside and out of class. Our views were taken seriously. Dishonest reasoning and brashness caused pain rather than sanctions. Great scope was given to adolescent morbidity and obsession to work itself out by free expression. Articulacy was encouraged rather than point-scoring, and persuasion was esteemed far more than giving up intellectual positions out of respect or ignorance. We were to think for ourselves. I remember highly serious conversations about religious doubts, about the far-fetchedness of the Trinity or some sacrament or other, about Homer's intentions in 'The Odyssey', about racial differences. Conversations with friends,

contemporaries and elders, staff and peers. Our scepticisms were countenanced as intelligently as our enthusiasms were encouraged.

One final privilege that I should mention was the overall beauty. The countryside was beautiful, the daily liturgy was beautiful (that plain chant which I never realised would become so treasured a scarcity), the buildings had many beauties. The library was adult, free of access, and full of beautiful books as well as handy editions of texts and works of reference. My college library at Oxford was simply not up to comparison.

What sort of a 'school' is that to destroy or condemn or reform? Was it really unique? I don't know other Benedictine schools and I'm not drawn to other Catholic educational styles. But the experience has, no doubt, marked me, and hundreds, if not thousands,

of others for life. The position of being an elite educated member of a religious minority should not lead me to imply that the deschoolers are right in general. I believe the micro-scale of my evidence calls for the opposite assessment: if more schools were like the one I went to, the deschoolers would have no case. Association with a maturely adult, civilised, sane and spiritually oriented educating community seems to me of great value. The awful examples of state education and secular boarding schools that I have encountered and heard and read about since might well deserve closure. But that is not all there is to it. My own experience shows that quite clearly.

Michael Kelly, MA (Oxon), Dip. Ed., has, since 1971, worked in the Office of the English Language Teaching Adviser, Ministry of National Education, Buea, South West Province, United Republic of the Cameroon; and published in a number of educational journals.

BRITISH JOURNAL OF GUIDANCE AND COUNSELLING

- Editors: Dr P. P. Daws, University of Keele; D. H. Hamblin, University College of Swansea; Dr B. Hopson, University of Leeds; A. G. Watts, National Institute for Careers Education and Counselling, CRAC/The Hatfield Polytechnic.
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- Contents of Volume 3 No. 2 (July 1975) include: 'Emotionally Disturbed Children in Ordinary Schools: Concepts, Prevalence and Management' (Neville J. Jones); 'The School Counsellor as a Therapist' (Una Maguire); 'The Counsellor and Strategies for the Treatment of Disturbed Children in the Secondary School' (D. H. Hamblin); 'Suicidal Behaviour and Suicidal Ideation in Adolescents: a Problem for Counsellors in Education' (Christopher Bagley); 'Client-Centredness, Sociological Awareness and Counsellor Training' (George Antonouris); 'Integrating Theory and Practice in Counsellor Training' (J. B. Ronaldson and Rose Evison); 'Measuring Client-Centred Attitudes' (Richard Nelson-Jones and C. H. Patterson); 'Counselling the Counsellors: Support Groups in Devon' (Mary Mott); 'Boot Night Shelter' (Patricia E. Roberts); 'Amanda: a Case of Depression' (Jock Wilson).
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Canada's Macdonald-Robertson Education Movement:

New Education for Rural Schools at the turn of the century

B. Anne Wood, University of Ottawa

At the beginning of the twentieth century a private philanthropic educational plan for rural regeneration was begun in Canada by the wealthy tobacco industrialist, Sir William C. Macdonald. It was directed by his dynamic adviser, James W. Robertson and it included the establishment of pilot schools offering manual training, domestic science, school gardening, nature studies, consolidation of rural schools and evening continuation classes. But this Macdonald-Robertson Education Movement envisaged, as well, the founding of two teacher-training centres in Ontario and Quebec which would assist teachers to instruct these new subjects throughout the rural areas of Canada. In structure and philosophical intent the Macdonald Plan very much resembled the reforms established ten years earlier in Menomonie, Wisconsin, by the wealthy American lumberman, James Huff Stout.

Rural schools in Canada were suffering from many problems at the turn of the century.¹ Between 1881 and 1911 the rural population had declined from seventy-four to fifty four per cent of the total population. This rural to urban shift was most marked in the more highly industrialized provinces of Ontario and Quebec. Poor attendance, teachers holding only the lowest qualifications and working at one-third the salary of urban teachers plagued the rural schools. Although farmers' groups urged equal educational opportunities and a more relevant curriculum for rural as for urban school children, efforts to establish agriculture courses were scorned by the farmers as 'book farming'. The same economy-minded farmers jealously retained local control of education and viewed consolidation of schools with suspicion. Major solutions were needed to improve these rural school conditions.

In 1899, James W. Robertson, Commissioner of Agriculture and Dairying for the Dominion of Canada, persuaded Sir William Macdonald to begin his Macdonald Plan by establishing the Macdonald Manual Training Fund.² They decided to start their campaign with manual training in order to educate public opinion in towns and cities, hoping that urban reform would then change country attitudes to practical education.³ Originally, only one school was contemplated:

The first plan was to start one good centre in connection with the public elementary schools in Ottawa in order to give an object lesson here, as being the capital of the Dominion, where many influential public men come and would be able to see it.⁴

But Brockville, Ontario, became the first manual training centre to open in April of 1900. Two more centres were opened in 1901 at Ottawa and Toronto. Within three years the Macdonald Fund had established twenty-one manual training centres across Canada, "paying the salaries of forty-five teachers at a monthly salary of \$3,600 and offering courses to some 7,000 pupils"⁵.

In organization and intent, the Macdonald Manual Training Plan resembled the reform efforts of James Huff Stout in Menomonie, Dunn County, Wisconsin.⁶ (Robertson visited Menomonie before setting up Canada's scheme).⁷ Both plans began with a manual training pilot project, Stout's based on Calvin Woodward's pioneering work at the St Louis Manual Training School. In both cases the philanthropists offered to equip the centres (Stout actually built a manual training building which became the focus of the new 'learning by doing' educational principles in the 1890s), pay the salaries of the teachers and the cost of all necessary materials and supplies for three years. At the end of this time

the school board was to decide whether or not to continue the programme and assume the costs itself.

Under the Macdonald Plan, also, a number of English manual training teachers, including Mr Albert Leake who became the Director of the Macdonald Manual Training Schools (and subsequently Ontario's first Inspector of Manual Training Classes), were brought to Canada. In 1902 a six-month's manual training course for Canadian teachers was set up by the Macdonald Fund in Ontario.⁸ Stout had organized a similar scheme in Menomonie for preparing manual training teachers.⁹

By 1902 Robertson, as Stout in Dunn County,¹⁰ began to extend the Macdonald philanthropy into the rural regions. He wrote to Ontario's Minister of Education, Richard Harcourt, that he now wanted to submit plans for the consolidation of rural schools and the provision of rural school gardens.¹¹ The Macdonald Rural Schools Fund subsequently set up school gardens in five rural schools in Canada's five eastern provinces. Again, the cost of establishing and maintaining these gardens was to be borne by the Macdonald Fund for three years. The children were taught the elements of seed selection and garden care, agricultural fairs were begun and Canadian teachers were sent to the United States, especially to Cornell (the centre of the American nature study movement under Dean Liberty Hyde Bailey¹²) and Columbia Universities to be trained for this work.¹³

In 1903 the Macdonald Consolidated School Project established a 'consolidated' or centralized district school offering the expanded programmes of school gardening, manual training and household science at Middleton, Nova Scotia.¹⁴ The following year two more Macdonald Consolidated Schools were opened at Kingston, New Brunswick, and Guelph, Ontario. Another one was established at Hillsbro, Prince Edward Island in 1905. Robertson hoped that these schools would serve as 'object lessons'¹⁵ to convince rate-payers and educators that learning by doing was just as important as book education.

Quoting the example of England and Europe in this direction, Robertson revealed his idealistic and scientific cast of mind:

If one may mention a method which would seem to include the best, it would be that of tracing results back to their causes until that habit of mind is formed in the children. When a child does anything with its own hands, such as planting a seed, pulling up a plant, making examination of the changes which have taken place during its growth, making a drawing of it, mounting it and putting its name on it, he receives impressions by the sense of touch, he sees, he hears the noise of the movements he makes, and he smells the soil and the part of the plant with which he is dealing. Those impressions are definite and lasting; they add to the sum of sensuous knowledge; they prepare for the perception of logical knowledge in a common sense way.¹⁶

He believed that by following the gardening course half a day a week, the pupil would receive not only useful information but "also habits of investigation, observation, comparison and thoughtfulness, which are immensely desirable. These would quicken the intelligence of the children and lead them to have both desire and capacity for living happily amid rural surroundings.¹⁷

Another aspect of Robertson's rural school plan was the setting up of evening continuation classes for youths from fourteen to eighteen years of age. Not only would these classes offer more practical courses, suited to the working farm boy, but they would "awaken a new interest in his work and greatly increase his ability for enjoying it and carrying it on well."¹⁸

Short courses of instruction for rural school teachers "who desire to qualify themselves in these newer subjects and methods of education"¹⁹ also were proposed by Robertson. Using the example of several English centres he had seen in 1901, he wrote that the Macdonald Fund

(. . .) proposed to offer to the Province of Ontario at the Ontario Agricultural College at Guelph, a gift of a building, including a Nature Study plant-growing house, and such equipment as may be required, in addition to what is there at present, for the accommodation of teachers while taking short courses in Nature Study for rural schools.²⁰

In the first year the Macdonald Fund would provide five cents a mile travelling expenses for teachers to attend this College and twenty-five dollars to defray the expenses of board and lodging.²¹

Finally, Robertson proposed that a women's residence and domestic science course be established at the Ontario Agricultural College, Guelph, particularly designed for young women from country homes.²² Long and short courses were envisaged which would include instruction and training "in dairying, poultry-keeping, bee-keeping, fruit-growing and general gardening with particular attention to the cultivation of vegetables and flowers".²³ The home economics course would have

(b) Special regard (. . .) to properly arranged lessons and exercises, —

(1) in the preparation and serving of foods in the most nourishing, wholesome, appetising, and economical manner;

(2) in sewing, dressmaking and the simpler forms of household art and decoration; and

(3) in the care and cleansing of rooms, fabrics, sinks, etc.:

All to the end that the pupils might know the relation of those things to health and comfort, and might observe those methods and practices which make for good-living in simple, clean, well-kept and beautiful homes in the country.²⁴

At the root of Robertson's plan was a belief in the ideals of the rising New Education Movement. Its more experimental and child-centred aims could be seen in Robertson's definition of education:

Education is not obtained from books, except in a small measure: it is a series of experiences (. . .) leading out to ability; ever increasing ability; ability to see, to understand, and then to do. Ability to see and ability to do — these two halves, seeing and doing, make education.²⁵

As other New Educators, Robertson's goal was idealistic:

Let the boy be trained by the processes of his schooling to think clearly towards a definite end, believed by himself to be useful and beautiful. Let him be trained into expression of his thought, not only in words but in deeds, and in things. These will help to form and bring out habits of carefulness and of accuracy — that fine passion for truth — and of self-reliance. These lead a man to seek mastery, not for selfishness, but for the service of his fellows and of truth.²⁶

But there were overtones, as well, of a pragmatic concern for national efficiency and a Protestant disgust for waste of time. Robertson wrote, in a section on "Weakness of Small School Districts",

Our most wasteful and unwarranted extravagance in Canada, without any exception, is the waste of child time in the common schools. The children come to school and do not apply themselves; and

they get into the habit of doing nothing effectively. (. . . They become) inefficient when they are grown up, because of the habit of ineffective use of time, acquired in the schools and which becomes a menace to the national prosperity.²⁷

Thus, manual training, gardening and domestic science classes were believed by Robertson and other British and European²⁸ New Educators to greatly stimulate the intelligence of more pupils, increase their interest in school work and lead to greatly improved and longer school attendance. By "training the faculties"²⁹ the child would be led through "the powers of the body and of the mind through the activities of the body"³⁰ toward a general cultural education.

By 1907, Macdonald had spent eight million dollars and, besides \$3,500,000 worth of gifts in applied science to McGill University, the Macdonald Fund under Robertson's direction had successfully organized manual training in elementary schools across Canada, had mounted a seed selection and improvement campaign in conjunction with the establishment of rural school gardens, had built the Macdonald Institute at Guelph Agricultural College at a cost of \$175,000, had inaugurated the consolidated schools' idea for rural municipalities at a cost of over \$2,000,000 (this was the only part of the plan which proved too much in advance of its time³¹) and had built the Macdonald Agricultural College and Normal School (at Ste. Anne de Bellevue, Quebec) at a cost of \$3,500,000.³² Thus, despite the fact that Canada had ten diverse provincial educational systems, the New Education ideas of the Macdonald Plan were successfully established on a national basis.

Dr James W. Robertson continued his national efforts toward the improvement of agricultural and technical education through his chairmanship of the Royal Commission on Industrial Training and Technical Education which in its 1913 Report recommended massive federal funds to support these endeavours. In 1913 the Dominion's Agricultural Instruction Act set aside ten million dollars for distribution to the provinces until 1923. It was to be used for agricultural instruction either in schools or colleges or in agricultural organizations. Another ten million dollars was allo-

cated by the Dominion Government after the war to implement the Technical Education Act of 1919, which embodied Robertson's earlier 1913 recommendations. This money was to be used to promote any form of vocational, technical or industrial education, particularly at the secondary level. It led to revisions of the secondary school curriculum which offered students wider course options.

The Macdonald Plan, masterminded by James Robertson, thus proved to be an eminently successful experiment in establishing curricular and organizational reforms in Canadian schools. Although similar to the Menomonie pioneering efforts in organization and resembling many other British and European New Education ideas and practices, it was adapted to Canadian needs at the turn of the century. The reforms of the James P. Whitney Government in Ontario after 1906 applied most of the ideas of the Macdonald-Robertson Educational Movement throughout the province. Robertson enlarged them in his 1913 Royal Commission Report on Industrial and Technical Education. Many of the ideas and underlying values were to flower in the Progressive Education Movement of the late 1920s and 1930s in Canada.

Notes

1. Robert M. Stamp, 'Education and the Economic and Social Milieu: The English-Canadian Scene from the 1870s to 1914', in J. Donald Wilson, et al., Ed., **Canadian Education: A History**, Scarborough, Ontario, Prentice-Hall, 1970, p.298-299.
2. Robert M. Stamp, 'James L. Hughes, Proponent of the New Education', in Robert S. Patterson, et al., Ed., **Profiles of Canadian Educators**, Canada, Heath, 1974, p.208.
3. Public Archives of Ontario (henceforth, P.A.O.), R.G.3. Number 29, 1904, The Macdonald Funds for Manual Training and the Improvement of Rural Schools, **Evidence of James W. Robertson before the Select Standing Committee on Agriculture and Colonization, 1903**, Ottawa, Dawson, 1904, p.19.
4. *Ibid.*
5. Stamp, 'James L. Hughes', in **Profiles of Canadian Educators**, p.208.
6. Lawrence A. Cremin, **The Transformation of The School Progressivism in American Education 1876-1957**, New York, Random House, 1961, p.143-147.
7. *Ibid.*, p.146.
8. P.A.O. R.G.2, P-2, Box 37, XX, No. 4, Macdonald Manual Training Schools, Ottawa, letter to Richard Harcourt from twelve teachers taking the Macdonald Manual Training Schools' course, dated Ottawa, July 17, 1902.
9. Cremin, **Op. Cit.**, p.144.
10. *Ibid.*, p.145.

11. P.A.O., R.G.2, P-2, Box 37, XX, No. 4, 'Manual Training', letter from Robertson to Harcourt, dated Ottawa, July 4, 1902, p.3.
12. Cremin, **Op. Cit.**, p.75-78.
13. R. H. Cowley, 'Appendix B, The Macdonald School Gardens', in Robert Stothers, **A Biographical Memorial to Robert Henry Cowley, 1859-1927**, Toronto, Nelson, 1935, p.122-123.
14. Stamp, 'Education and the Economic and Social Milieu', in **Canadian Education: A History**, p.299.
15. P.A.O., R.G.3, Ross Papers, 'Rural Schools — Prof. Robertson's Memo': Professor James W. Robertson, 'Memorandum of a Plan Proposed for the Improvement of Education at Rural Schools; and for the Establishment of Courses of Instruction and Training in Domestic Economy or Household Science at the Ontario Agricultural College', dated Ottawa, January 6, 1902, p.1.
16. *Ibid.*, p.4.
17. *Ibid.*, p.4-5.
18. *Ibid.*, p.5.
19. *Ibid.*, p.6.
20. *Ibid.*
21. *Ibid.*, p.7.
22. *Ibid.*, p.8.
23. *Ibid.*, p.8-9.
24. *Ibid.*, p.9.
25. P.A.O., R.G.3, Number 29, 1904, Robertson, **Evidence before Select Standing Committee on Agriculture and Colonization, 1903**, p.8.
26. *Ibid.*, p.7.
27. *Ibid.*, p.12.
28. *Ibid.*, p.17.
29. *Ibid.*, p.20.
30. *Ibid.*
31. See B. Anne Wood, **John Harold Putman and the Roots of Progressive Education in the Ottawa Public Schools, 1911-1923**, unpublished Doctoral thesis, University of Ottawa, Ottawa, 1975, p.749-759.
32. 'How One Canadian Spent Millions on the Farmers', in **The Ottawa Evening Journal**, Ottawa, March 9, 1907, p.11; and see, P.A.O., Pamphlet Collection No. 26, Herbert Francis Sherwood, **Children of The Land, The Story of the Macdonald Movement in Canada**, Reprinted permission of **The Outlook**, New York, April 23, 1910, p.891-901.

Note on contributors

Anne Wood is a graduate of the University of Toronto (B.A. in Honours Music), the Ottawa Teachers' College and the University of Ottawa (M.Ed., 1971). She is about to defend her Ph.D. thesis, **John Harold Putman and the Roots of Progressive Education in the Ottawa Public Schools, 1911-1923**, University of Ottawa.

Dame Margaret Miles, whose review follows p.181, was well known as the headmistress of Mayfield Girls' Comprehensive School in Putney, UK (1952/73). After taking her degree at Bedford College, University of London, she taught at several places including Badminton School (1939/44) and the Department of Education (1944/46) at Bristol; and as headmistress at Pates Grammar School, Cheltenham (1946/51). Amongst many activities she serves on an Advisory Committee for Unesco and in 1974 undertook a tour of Australia by invitation of the WEF. Publications: **And Gladly Teach**, 1965, **Comprehensive Schooling, Problems and Perspectives**, 1968.

Books

World Perspectives in Education, reviewed below, is the first to appear under the newly launched WEF Book Scheme (Indian Section). Copies may be obtained directly from the publishers in Bombay, Delhi or Madras, or in Europe from Books from India Ltd., 32 Coptic Street, London, WC1. Telephone 580 1228 or 852 4470. Agencies in Australia, Japan, USA., and elsewhere are to be set up shortly.

The editorial committee functions in two parts — a) In UK (for receipt of manuscripts) 18 Campden Grove, London, W8 4JG. Miss Elizabeth Adams, Mrs Rosemary Crommelin, Mr Colin Harris, Dr Antony Weaver, convenor. b) In India, Sunnyville, 22 Carmichael Road, Bombay, 26. Dr. Madhuri Shah, chairman. Mrs Kallolini Hazarat, secretary. See note p.184.

World Perspectives

Edited by Colin Harris

Allied Publishers, Bombay, 1974. 35 rupees or £2.90

Obtainable in Europe from Books from India, 32 Coptic Street, London WC1

World Purpose, World Understanding, and World Perspective, three of the headings given to sections of this interesting symposium, are concepts of immense complexity in the context of education. Gone are the days when education for international understanding was grounded in the simple faith that never again should Europe be torn to shreds by Franco-German conflict.

Colin Harris' book should help to clear the minds of those who are currently trying to find a way through the complexities. It should help educators to find some answers to such questions as to whether there are agreed basic concepts on which world studies can be founded? And how can we grow beyond the simplistic inadequacies of the expressed need for 'double' or 'dual' loyalties, i.e. to the nation and the world? And can we find a word to replace the honourable but now inappropriate 'international'? And what are we trying to do anyway? Is it peace we are ultimately aiming for? And if so for whom and on what terms? Perhaps we just want to establish attitudes? Yes, indeed, but attitudes towards world perspectives from the excolonial developing nation eye-view are very different from those of the 'old' nations' eye-view. And whatever the aim, or eye-view, what of content?

There are no simple answers to these questions, and if there were, no single book could be expected to supply them, but this book helps by supplying a historical perspective to the problems of trying to find a world view. It is a collection of papers written over the last twenty years, a period which has seen the fastest political, social and scientific changes ever known.

It shows that on the whole, education has not changed as quickly as the world for whose citizens it is working, and it is a reminder that some of the 'good' ideas currently being 'discovered' were in the air twenty years and more ago. They are not yet alas part of every teachers equipment. Perhaps this book will help teachers to accept and use change in their teaching?

The contributions seem to me to vary in value, value being assessed in terms of how much support they give to teachers who are grappling with these problems. As one who has been trying to grapple with them as teacher, lecturer, committee member for many years I found Margaret Mead's chapter on 'Changing Education in a Changing World', which opens the book and G. Ramachandram's report of the study group on Gandhian Basic Education the most exciting, because they each have a freshness that transcends conventional educational thinking. Margaret Mead's concept that "the group of people about whose education we are thinking, now includes the total inhabitants of this planet", and the underlying thinking of the Gandhian system both show that imaginative concern for the educational welfare of

each individual which lies behind the move in so many countries towards some kind of comprehensive or all-in school, and which motivates all work for world studies. Yet these two articles are among the oldest in the book, 1958 and 1959-60 respectively. Interestingly enough neither of these papers advocates education as an instrument of change, so much as response to need.

Adam Curle's fascinating paper on the role of education in the developing countries does put great faith in education as a cure for social and political troubles, but this is understandable in the context in which it was written, i.e. as an inaugural lecture on his appointment to the chair of education at the University College of Ghana in 1961. The shorter and more contemporary paper by T. H. Macdonald, which follows it, is extremely realistic and recognizes the immense problems of teacher education, particularly in the developing world.

The editor deliberately juxtaposed articles on roughly the same subject, separated either in time or place, and it is necessary to remember this; indeed the book should not be read straight through for the articles it embraces were written for different purposes and occasions. The Indian section was of course introduced with special reference to the conference in Bombay and these papers are of considerable interest.

The final section by David Bridges and Betty Reardon takes us vigorously 'beyond nationalism' and 'towards a world perspective' but it also brings us back to where I began by facing us with the challenge of trying to translate into practical terms the good-will, the grouping for 'globality', the deep-seated desire for peace, and the longing that 'understanding' should bring about that peace which we all recognise.

Margaret Miles

Practical Approaches to Individualized Instruction: Contracts and Other Effective Teaching Strategies

Harold L. Cohen and James Filipczok

Jossey-Bass Inc., Publishers

San Francisco, Washington, London 1971. pp.259 \$5.95

Although Rita and Kenneth Dunn are enthusiasts and proselytizers, this volume is characterized by a balanced eclecticism. Their bias in favor of contract learning is clear; it is the basis of many of the programs they outline elaborately here. But the book is no mere tract. Indeed, the greatest value to **Practical Approaches to Individualizing Instruction** lies in its how-to-do-it format.

Readers are offered a multitude of strategies, procedures and techniques that can be utilized in much the same way as a mail order catalogue of electronic equipment. Items can be combined to form massive multi-component projects or plugged into existing systems to improve performance, stockpiled for ready availability or adapted immediately to individual requirements on an impromptu basis.

Naturally, the Dunns' work has a peculiarly American tone. It is written by pragmatic advocates and addressed to educational needs that are, at least superficially, national in nature. Along with its emphasis on innovative practices and multiplicity of choice goes an awareness of curricula changes and a certain stress on technological materials that are hardly available universally, or even in the U.S. where shrinking school budgets have produced an unacknowledged crisis. However, readers should not be misled by the linking of individualization and contract learning in the book's title, or put off by the mild and perhaps slightly dated evangelicalism of the introductory discussions. For if the Dunns are committed, it is as much to ends as means.

Anything but rigid and doctrinaire, the authors provide a variety of alternatives and options aimed at stimulating learning in school children at every age and achievement level, not just individually but as cooperative members of small and large groups. Half the book deals with individualization. Administrators and teachers who wish to build from the ground up will find detailed suggestions on how to set up programs and projects to meet student needs, teaming teachers and other personnel, development of materials and resources, classroom design, contract preparation, and finally, sample activity packages and independent contracts, all imaginatively created and applied.

From their explanations, the Dunns appear to be painfully aware of common abuses. Some contract-centered programs, for example, simply program the students. The Dunns see this as the opposite of individualization, which they define as tailored to each child and involving, not merely the application, but the sharing of what is learned. Unfortunately, highly personalized contracts also are misused in all too many instances. It is not infrequent today to find a child so preoccupied with research that he soon becomes little more than a copyist or, in other circumstances, an expert at constructing flashy presentations aimed at impressing teachers.

This is why the Dunns do not stop short at contracts. They are equally concerned with pupil-pupil, pupil-group, pupil-teacher and pupil-community interactions. There is a chapter on small groups which considers team learning and 'circles of knowledge', used respectively to introduce new material and then to reinforce what has been learned when one-to-one guidance would make inefficient use of a teacher's time while large-group instruction would be unrealistic.

Much space is given to the effective utilization of role playing and simulation games. Not only do such games enhance knowledge in subject areas, but train children to cope with differing attitudes and personal confrontations, applying analytical and creative skills, and improving self-awareness. So does brainstorming (a technique much used in the business world) which aims at problem-solving and decision-making in a cooperative atmosphere. Similarly, the case study technique stresses understanding and involves youngsters of different age levels and academic abilities, using common frames of reference and dealing with real life situations. As with contract learning, the discussion of each of these techniques is supplemented by detailed and lively scenarios.

Oddly enough, it is the Dunn's orientation toward instructional problems in the United States, the often violent cultural changes to which education must adjust there and the local school systems' vulnerability to public opinion, that makes **Practical Approaches** all the more valuable. In the process of inspecting a made-in-U.S.A. blueprint and drawing up analogous plans to fit the reader's own situation, the Dunns' designs are stripped to their underlying structure, enhancing their utility.

William Jacobs
Elementary School Teacher

FILMSTRIP

Rosa Parks: A Woman Who Changed History

Occasionally a simple act triggers a whole series of important events which make history of 'an idea whose time has come.' Such a simple act was the refusal of Rosa Parks to give her seat to a white person on a crowded Montgomery, Alabama bus in 1955. Her reason: she was returning home from a long day's work and her feet were tired.

Her arrest and subsequent conviction and fine created resentment in the black community of Montgomery. A bus boycott was agreed upon; later led by Martin Luther King, Jr., Ralph Abernathy, and others. The boycott eventually led to the general protest known as the Civil Rights Movement. As a result, far-reaching legislation was enacted affecting many areas of black participation in American life, both in the North and in the South.

The whole story of this phase of American history is told in a filmstrip with cassette commentary. Pictures of Rosa Parks, both as she looked when she took her heroic stand and as she appeared in a special interview for the filmstrip are included. There are numerous newspaper pictures and headlines tracing the course of action in the Civil Rights protest, with historical background given for each.

For schools and groups wanting a comprehensive, yet concise overview of the events involved in the bus boycott, this is an excellent presentation with a great deal of human interest appeal. Rosa Parks is presented as the heroine she truly is. The youth of America have great need for models of behavior such as she demonstrated.

This filmstrip is the first of a series planned to show other acts of heroism which lead to the betterment of conditions for people in American society.

'Heroes and Heroines — Rosa Parks', cassette, filmstrip, and one page study guide are available from the Center for Teaching About Peace and War, Wayne State University, 5229 Cass Ave., Detroit, Michigan 48202, for \$20. Ordinary equipment can be used for both filmstrip and cassette. Running time is 23 minutes.

MARION EDMAN

WEF ARCHIVES

All the available records of the WEF from its inception have recently been professionally catalogued and lodged in the University of London Institute of Education Library. We feel there must be many 'New Era' readers who have in their possession letters and other papers of significance in the history of the NEF, particularly in its early days, and we should be very grateful if such material might be made available for the Archives. Please contact the General Secretary, 33 Kinnaird Avenue, London W4 3SH.

Streetwork: The Exploding School

Colin Ward and Anthony Fyson
Routledge & Kegan Paul, 1973, pp.139.
£3 cloth, £1.50 paperback

What Shall we Teach?

John E. Merritt
Ward Lock Educational, 1974, pp.78
£2 cloth £1.25 paperback

The Primary School in the Community

R. T. Fitzgerald
Australian Council for Educational Research, 1974,
pp.68. Frederick St., Hawthorn, Victorian 3122.
No price indicated

The first two of these books are concerned with ways in which young people's education could be made more relevant and their learning more effective, while the third reports on a survey of the school's role and function as seen by pupils, teachers and parents.

Colin Ward and Anthony Fyson were appointed by the Town and County Planning Association to develop an education service for schools. In contrast to most works on environmental studies, 'Streetwork' deals mainly with the surroundings of the non-academic urban child. While most teachers will now accept that there is something of value and interest in the urban environment, few will fail to be surprised at the extent of the educational situations the authors can develop from apparently lifeless urban areas. One technique is to harness the inevitable controversies arising out of the conflicts of city life, and, by involvement in them, help the students eventually to gain mastery of their environment. The emphasis is on the voluntary and active participation of the student in his own learning, rather than the presentation of facts by the teacher. In this situation, in some ways similar to that already developed in the best primary schools, the role of the teacher is not to supply the answers, nor even to direct the class as to where they may find them: it is rather to engage in the search with them. The authors supply an abundance of ideas and resources that will be invaluable to teachers interested in the field but not knowing where or how to start. These range from sophisticated games to copies of the local newspaper — always a platform for the controversial issues of the moment.

Like 'Streetwork', Professor Merritt's book is more concerned with the way pupils manage their learning than with what is actually learnt. Employing the model routine GOAL — PLAN — IMPLEMENTATION — DEVELOPMENT (GPID) he illustrates how the students' interest in, say, the state of school meals, can be transformed into a learning situation, leading not just to an improvement in the meals but to some understanding of the processes of effective action. Regular use of the GPID routine can lead in turn to an examination of the routine itself. The students, that is to say, begin to learn about learning.

Both books are of interest and value to anyone dissatisfied with traditional methods of teaching. I have, however, two reservations, not so much about the contents of the books, but about what they skip over or omit. On p.111 of 'Streetwork' we read:

"For the average and the non-academic pupils, teaching which is primarily concerned to remain faithful to a quite possibly spurious definition of a 'discipline' is inevitably less concerned to interest and involve them."

It is by no means clear how concern for discipline necessarily means that students' interests and in-

clinations are neglected. I would rather have thought that real concern for a discipline, as opposed to snobbery, would prompt a good teacher to look for ways of gaining the students' voluntary involvement in the discipline, and that building on the students' interest is often the best way of bringing this about. It may not, however, be the only way. The advocates of a compulsory curriculum argue that there may be some essential forms of knowledge that a student may never, of his own accord, express any interest in or inclination towards. If these forms of knowledge can indeed be shown to be essential to his development as a human being, are we justified in leaving him permanently deprived of them on the grounds that he has never shown any interest in them? The position is further complicated by the fact that some of these forms can only be appreciated once one has progressed some way along the road to understanding them. This applies as much to the average and non-academic child as to anyone else. How do we know someone won't like something until he has tried it? Both books have nothing to say about this problem. They should have, as it is central to all discussions of what should be taught and how to teach it.

Dr Fitzgerald's book has prompted my second criticism. His survey method, which has been carried out in Australia, is reproduced in the Appendix, and with minor modifications, could profitably be used anywhere. He found that, among other things, the vast majority of parents of eleven and twelve year olds of all social classes wanted the school to teach the children a body of useful facts. Most children agreed with their parents on this, and most teachers disagreed. This lack of agreement about what school is for may not be so surprising, and in any case reporting what parents, pupils, or indeed anyone's opinion is on what they want school to do does not offer evidence as to what it SHOULD do: However neither 'Streetwork' nor 'What Shall We Teach' have suggested any means whereby the purposes of their ways of learning could be made comprehensible to the parents of non-academic children. One cannot help suspecting that many of their parents would be the very ones to consider city-trails and school-meals investigations to be a great waste of their children's time. And their children might be tempted to follow their lead. I am not for a moment suggesting that they may be right. I am merely saying that innovations in methods of learning, to be successful, must gain the approval (or at least avoid the disapproval) of the main determinant of the student's attitude to learning: his home. It is a pity that neither of the other two books showed any interest in how the success or failure of the learning they advocate is influenced by the kind of disharmony that Dr Fitzgerald has highlighted in his brief survey.

Colm Kerrigan

Colm Kerrigan was born in Ireland and was trained as a teacher at St Mary's College, Twickenham. He studied part-time for a MA degree at the London Institute of Education. For the past seven years he has been teaching in an East London primary school.

Home and School

Dorothy Clark

Published, and at present issued free, by Public Relations Service, County Hall, Kingston upon Thames, Surrey, KT1 2DN, UK. 22 duplicated foolscap pp. 1975.

The home and school relationship between teachers, parents and pupils is the subject of a unique discussion document produced by Dorothy Clark, an inspector in Surrey County Council's Education Department.

It has already been issued to all schools in Surrey, and requests are now being received from elsewhere.

The document investigates the attitudes of teachers and parents in Surrey in the light of the Plowden Report 'Children and the Primary Schools' (1967) which made a number of recommendations, and said that schools should have a programme for contact with children's homes.

In June 1973 a letter was sent to all maintained schools in Surrey containing children under 13, asking for information about fostering good relationships between home and school. Replies were received from 75 per cent of the head teachers — 305 — in nursery, infant, primary, first and middle schools, and 24 special schools.

The replies contained much valuable information, and a second inquiry was made to a sample of parents throughout the country. Of 400 questionnaires sent out, there were 240 replies.

The replies have been classified in the document, under the various Plowden recommendations to which they relate, acting as helpful guidance to schools, and informing parents of the practices and attitudes in schools which may be different from those of their own children.

The document is expected to be particularly useful to individual teachers, especially to those who have had little training in the 'home and school' relationship.

It shows that some parents were apprehensive about meeting their child's first Head — perhaps being reminded of their own first days at school — and many pointed out that they wanted not only to see the school, but to understand the Head's 'teaching philosophy'. Parents wanted to make personal contact too with the secondary school to which their child was going later on.

Parents were insistent on the desirability of private talks with teachers about their children, not in front of waiting parents at an open day. They wanted teachers to be more objective and less concerned about giving offence.

Some parents wanted to do more to help the school's life, and there were many who wanted to know more clearly about the work their children were doing — particularly in mathematics — on their standards compared with other schools.

There was strong support for the Plowden recommendation that primary schools should provide a form of prospectus, describing the school's aims and methods. At present, only a minority have taken this idea up, because of the cost and time involved in preparation. Surrey schools currently provide factual notes, newsletters, and in some cases magazines.

Plowden recommended a letter to parents outlining progress and development rather than the traditional kind of school report, but in infant and first schools written reports were not favoured. But parents clearly wanted written, unbiased assessments about their children's character and work.

The problem of parents who do not visit the school is covered in the document, and it is made clear that the reasons for this can be wide-ranging. Parents urged friendliness, personal invitations, and the opportunity of using school facilities out of hours. A number of parents expressed the view that they were being used as a 'soft touch' for money and assistance, without regard to their views.

The Bullock Committee report 'A Language for Life' touched on the subject of home and school. The Surrey document refers to this, and concludes with a summary of the organisations relevant to parent teacher co-operation at a national level.

Keith Bassett

Note

Readers of this review, in any part of the world, are invited to send their own observations, or declarations of interest, to Dorothy Clark. If sufficient are received a much wider investigation, and comparison, of home/school relations, including notions about responsibility for school management and curriculum, could be undertaken under the auspices of the WEF Book Scheme. See below.

A.W., Ed.

WORLD EDUCATION FELLOWSHIP BOOK SCHEME (INDIAN SECTION)

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As foreshadowed in the New Era report (1975 p.166), on account of mounting costs of paper, printing and postage, the annual subscription is to be raised to £3, or 8 dollars, from January 1976; and the number of issues reduced to six, to effect vital savings on postage. It may be noted that the price has only been raised once by 50p (half a pound sterling) since 1959, that the number of pages will remain at an average of 240 per year, and that in Beatrice Ensor's day the journal was a quarterly.

Changes in editorial policy and personnel are under way which will be fully described in December and January.

Bookshops which sell the New Era in UK are Dillons, 1 Malet Street, London, WC1; Dillons Student Bookshop, University of Nottingham; Student Bookshop, University of Keele, Staffs. In Sri Lanka: H. W. Cave, PO Box 25, Main St., Colombo 1.

Beatrice Ensor 1885-1974 Founder of the New Era

On the anniversary of the death of Beatrice Ensor on 7 November 1974 we are pleased to publish an account of her life before and outside her involvement with the WEF, written by her son Michael.

To the tributes which appeared in last January's issue of the New Era, page 39, there follows one from James Hemming, together with a reprint of Beatrice Ensor's message to the Jubilee conference in Brussels in 1971.

New readers may like to know that it was in January 1920, as a venture of faith, that Beatrice Ensor launched the first number of Education for the New Era — by which was implied an era of international co-operation in a world without war. By the fifth issue, in January 1921, the title was changed to the New Era in Home and School.

The founders, having met with a wide response throughout Europe, projected a conference, to be largely drawn from New Era readers, at Calais from 30 July to 12 August 1921. About a hundred persons attended from fourteen countries.

It was decided that there should be three co-operating magazines, one in French edited by Dr Adolphe Ferrière of the International Bureau of New Schools later to be amalgamated with the Institut J. J. Rousseau in Geneva; one in German edited by Dr Elizabeth Rotten of Berlin who at that time was joint editor of the International Review of the German League of Nations Society; and one in English edited by Beatrice Ensor, and assisted by A. S. Neill at that time on the staff at King Alfred's School in North London. (B.E. was succeeded by Dr Peggy Volkov in 1945, she by Dr Margaret Myers in 1963, she by Elsie Fisher in 1966 and she by Bolam, Bridges and Weaver in 1972.)

I myself, though a member of the WEF for more than thirty years, only met Beatrice Ensor on one occasion, towards the end of her life, when she invited me to her flat on the embankment near Parliament Square in London. She spoke warmly of her friends, and emphasized her belief that the success of the movement has been rooted in the fellowship itself, in the strengthening of personal bonds in one's own locality and around the world, rather than in the furthering of any particular educational theory. In other words, as Michael Ensor has pointed out elsewhere, she regarded her own work as a contribution to a great collaborative effort among those working for new educational ideals: her ability to organise; her capacity to synthesise; and her gift for speaking were all put to the service of her colleagues and associates.

Antony Weaver

Beatrice Ensor's recorded Address to WEF Conference, Brussels, 1971

It is with much regret that age and health prevent my being with you to celebrate the 50th birthday of what is now known as World Education Fellowship and I am especially sorry that I cannot be with you when you pay homage to my good friend Dr Ovide Decroly who was one of the founders of our movement.

Looking back over the 50 years that have elapsed since the movement was started I have always been and am still surprised that such an insignificant movement as it was at the time attracted such prominent educators as Sir Michael Sadler, Sir Percy Nunn, Prof. Langevin of the Sorbonne in France and other equally prominent members in different countries. There is no doubt, as is even recognised by educators not members of our movement, that we have helped to change the approach to education in state schools. But we must not be complacent and satisfied with what we have done, for there is still so much to do, especially to make teachers realise that they have in their power the chance of helping to change the type of society which exists today by altering the attitude of child-

ren towards life; especially cooperation instead of competition and a feeling of responsibility that they are making society by what they do and feel and act.

Dr Beatrice Ensor was one of those rare people who see through the surface of the present into the future and, therefore, act as a catalyst to stimulate new ideas. Her special quality was that she not only sensed where the action ought to be but herself mobilized the action. We hear a lot today about raising the quality of life; for B.E. that is what it was all about, whether she was concerned to rescue children from regimentation or an arid valley from infertility.

The World Education Fellowship owes an incalculable amount to her determination and inspiration. She saw that peace could come to the world only through the liberation of the human spirit, and that education was the key to that liberation. This is truer today than ever it was, with ever-increasing numbers of people around the world doomed to live distorted and unfulfilled lives. The work she started and promoted has barely begun. It is our privilege to try to take it a little further.

James Hemming

Dr Beatrice Ensor

She was born Beatrice de Normann on 12 August, 1885, in Marseilles where her father was a shipping representative. She was brought up there and in Genoa — hence her fluency in French and Italian — with a spell at a so-called finishing school in England. Later, while her family were living in Cardiff, she trained as a domestic science teacher. For a time she taught domestic science at a training college in Sheffield. Then she was appointed by the Glamorgan County Council as an Inspector of girls' and women's education. Early during the First World War she transferred to the Board of Education as an HM Inspector of Schools for South West England, again mainly concerned with girls' education, based on Bath.

While living in Genoa one of her family's visitors had interested her in Theosophy. She joined the Theosophical Society in 1908 and Theosophy came to play an important part in her life for many years. The narrowness of the education and the regimentation she saw as an Inspector appalled her. The required passivity of children, enforced by the cane; learning by rote; the acquisition of skills and factual knowledge all ran counter to her belief that within each child there was a spark of the universal life with immense potentialities needing the right atmosphere and stimuli to develop.

In 1915 she helped to found the Theosophical Fraternity in Education thinking that through a different approach to education it might be possible to avoid another world war. At that time there was in England a body known as New Ideals in Education whose president was Edmund Holmes. The Montessori method was much discussed at their annual conferences which the founders of the Theosophical Fraternity attended as a group. But this group soon became too large to meet within another organisation and they ran two small conferences of their own at Oxford and Letchworth. At the latter they concluded that it was no use to try and work in one country alone in order to change education and that the movement must be international.



In 1916 Beatrice de Normann was invited to become general organiser of the recently formed Theosophical Educational Trust. Whether she had earlier resigned from her post as HMI or this occurred on her new appointment is not clear. The routine administrative work and the lack of opportunity for creative work in the Civil Service made her unhappy. (Later in life she said to another civil servant in her family "I can't think how you can bear to spend all day dealing with files: I hated them.")

1917 saw her marriage to Robert Weld Ensor then a Captain in the Canadian Army whom she met through the Theosophical Society. Born in Ulster he had emigrated to North America and was serving in the Canadian Mounted Police at the outbreak of the war.

Her work for the Theosophical Educational Trust involved Beatrice de Normann closely with its schools of which two had been opened at Letchworth in 1915 under Dr Armstrong-Smith. These came together as the St Christopher School for which a new building was provided in 1919. After the resignation of Dr Armstrong-Smith and later the appointment of Isabel King as headmistress, with Robert Ensor for a time Business Manager

and Secretary of the Trust, Beatrice Ensor became very closely associated with the running of the school. She and her husband lived at that time in Letchworth.

But throughout her life she was rarely content to confine herself to one activity: in 1920 she had started the New Era and in 1921 the first international conference of what was to become the New Education Fellowship was held in Calais, organised by Iwan Hawliczek. While Theosophical ideas helped to provide the inspiration it was decided that the NEF should have no organic link with the Theosophical Society and that it should be non-political and non-sectarian.

One other aspect of her life was her work after World War I with Iwan Hawliczek (under the auspices of Save the Children Fund) in helping to bring parties of under-nourished children from Hungary to England to recover their strength for which she was decorated by the Hungarian Red Cross. She went to Budapest and returned with the first party.

During the 1920s she undertook two lecture trips of North America, speaking on new movements in education.

Meanwhile problems were building up within the Theosophical Educational Trust leading to tensions in the Letchworth community in which the termination of her husband's appointment played a part. In 1925 Isabel King and Beatrice Ensor left to establish Frensham Heights, a coeducational school in Surrey from Montessori to university entrance level, for which Mrs Edith Douglas-Hamilton (one of the Wills heiresses) provided the capital. Some of the staff and children — including several who had been adopted by Mrs Douglas-Hamilton — moved to Frensham to form its nucleus. However two years later Mrs Douglas-Hamilton died unexpectedly without having established the financial independence of the school as she had intended. This dramatic change produced a situation in which Mrs Ensor and Miss King did not feel they could work. They both left but the break was without bitterness and they both remained for several years on the board of Governors.

Mrs Ensor then concentrated her work on the New Era and NEF. Her husband had moved to South Africa where he had bought a large area of land in a poor and backward valley but in which it had just been found that deciduous fruit could be developed. In 1934 when her husband died the orchards he had established were only starting to bear, and the farm carried a heavy burden of debt. Although knowing next to nothing about farming she decided to move to this still isolated and largely Afrikaans-speaking area and run the farm which she did with success until she retired to a seaside house in the mid 1950s. The only educational conferences she attended thereafter were in South Africa and the NEF one in Australia in 1937 during the course of which she was awarded an honorary degree of Litt.D. by the University of Western Australia. She did however provide land on her farm and the money for a village school for children of mixed race, previously unprovided with any education in the area.

In 1963 Mrs Ensor returned to England to be with her son and grandchildren. She died in her ninetieth year on 7 November 1974 after several years of failing health.

Blackheath, UK. Michael Ensor

**Extract from a recorded interview
between Mrs Beatrice Ensor and
Dr James L. Henderson.**

London, 18 January 1970*

JH: Once upon a time there was no Fellowship, and you brought it into being. Could you say something about Why and How?

BE: I think I must say that I don't want it to be thought that the Fellowship is something that I, as a person, did, because it was everyone who helped to bring it about and one has got to remember the climate of opinion after the First World War when everybody seemed to be thinking: "Could this have happened if education had been different?" We believed it could not, because we believed that in every human being there is something in that mysterious thing called 'life' which has enormous potentialities if given the right conditions and the right stimuli to develop and unfold — you can call it God or soul, it doesn't matter. Do you agree?

JH: Yes, and I would like to add a footnote to what you have just said, which is of interest because throughout the history of the Fellowship there has been this tension between on the one hand the non-religious humanist element and on the other the more religiously or spiritually-centred kind of educationist. And this, it seems to me, has been a good thing both positively and negatively.

BE: Yes, of course: though there is a 'within' and a 'without' there's no real duality. The 'within' cannot exist without the 'Without' and the 'Without' cannot exist without the 'Within'. There's no duality; there can only be a oneness.

JH: Could you say something about the key figures in the early days of the movement?

BE: There were Mr Hawliczel, an Austrian at the Calais Conference, Adolphe Ferrière, Elizabeth Rotten, Décroly, Lord Haden Guest, Mme Memes of Hungary and Professor Katzaroff of Bulgaria, Dalcroze, Adler, Piaget and Jung. Oh! and of course Cizek. Incidentally we were the first association to offer Jung a platform in London with H. G. Wells present and myself in the Chair.

JH: Are there any particular lines that you would like to see the Fellowship go forward on — you've already mentioned the deadening effect of modern examination systems.

BE: Well, I think it's a shocking thing that England still seems to believe in corporal punishment, and I'm against early selection for Secondary schooling — abolish the 11+! It's surely very important that at the Comprehensive School VIth Form stage boys and girls should partly work at school subjects and partly go out and do something in the world itself so as not to be merely scholastically minded and then be thrown into the world of industry: they should go at that time into industry and find out about its problems and especially about worker participation and responsibility. It's important to realise that the Fellowship is not itself a creative movement, it doesn't itself produce a new method of education, but it does have a particular job to do, and that is to collate and disseminate the different experiments going on in the world educationally, and then also to evaluate them, test them in the laboratory of actual school and classroom situations. Then make of their successes a movement, which is not sectarian or political, but educationally poised for fostering the changes required by our one world.

*Full tape recording can be made available upon request to the General Secretary, Rosemary Crommelin.

Introduction

Our commemoration of Beatrice Ensor by happy chance appears with the special issue on New Zealand for which we extend warmest thanks to our associate editor, Hine Potaka, from the Bay of Plenty, and to her unwitting collaborators whose contributions follow-up the issue on Australia (May 1974) and herald the Sydney conference of 1976. The serendipity enables us to put the descriptions from New Zealand into a WEF context, and to see **that** in terms of its undoubted influence upon general educational development in the country.

It is, however, hardly a co-incidence that B.E.'s statement towards the end of her interview (p.189), that VI formers should partly work at school subjects . . . and partly go into industry, is echoed by Denis Garrett's complaint (p.195) that full-time systems of education "park the young aside from the main stream of life for too long". Sir Frank Holmes (p.198) refers to the great events in 1937 when it was to the New Education Fellowship,¹ as the WEF was then called, that the NZ and Australian Councils for Educational Research turned to select a team of 21 educators from different lands to tour the two countries — with triumphant success! The interest excited was tremendous. In NZ 6,000 teachers registered for lectures and over 20,000 took part in the conferences. Within a few months active groups of the Fellowship were formed in the four university districts. Thirty five years later, in 1972, the government set up the Education Development Council, on similar lines, "in an attempt to encourage greater public interest"; and Sir Frank spells out the exceedingly democratic western-world manner in which it was operated, and not therefore necessarily appropriate everywhere else. We await news from our colleague, Mr Wilson, of the Department of Education, Christchurch, on current progress in the formation of a NZ Section of the WEF.

The seminal article, with the help of which those that follow may be categorised, is by James Collinge who makes a distinction, of universal validity, between two notions of equality: namely on the one hand identical treatment and results, and on the other the recognition of the uniqueness of each individual (p.191). His other pre-occupation — for the value of rural ways of life and local initiative — is reiterated by contributors such as Mere Palmer and Lorraine Warner who are deeply concerned with the ways in which Maori language and culture can be included in the learning programme. It may be that our readers, from whatever part of the world, will be able to apply the discussion of the above two insights to their own circumstances.

We had the opportunity to publish Lex Grey's accounts of the beginnings of the Aboriginal Family Education Centres in January and February 1971, and



Hine Potaka, New Era associate editor

She is wearing the Korowai Maori cloak, made from flax fibres and adorned with Kiwi and Kaka feathers both native birds of NZ. The headband is of Taniko weaving, part of the Maori costume.

are now able to read some of the results of it as described by the women at the receiving end — who had set out with their tractors and trailers gathering anything that could be made useful. In that year (New Era p.449) Donald McLean summarised the progress to date, and considered the facts of alienation amongst the aborigines comparable indeed to some that the Maoris appear to be overcoming now.

It may also be that this issue of our journal will have a parochial effect: that it will strengthen the people involved in Te Roopu Awhina Tamariki and the Playcentres by rendering an account of themselves to themselves, and less immediately by increasing solidarity through the exchange of ideas with others concerned with young children with whom the WEF has close relations.²

The articles have been arranged in two parts — (I) from two academics and an administrator from Wellington, and (II) from New South Wales and New Zealand and Maori participants in TRAT and the Playcentres.

Antony Weaver

1. See Boyd and Rawson **Story of the New Education**, p.110; and Clarice McNamara in **New Era**, May 1974, p.103.

2. a) The Association for Childhood Educational International, 3615 Wisconsin Avenue, NW., Washington, DC. 20016, whose journal **Childhood Education**, edited by Dr Monroe Cohen, serves a readership mainly in USA and South America, and b) OMEP (Organisation Mondiale pour l'Education Préscolaire) which works for the promotion of research about young children and the amelioration of conditions. Headquarters: 101 bis, Rue de Ranelagh 75, Paris 16. Their international journal is edited by Professor Anne McKenna, Dept. of Psychology, University College, Dublin, Eire. See New Era 1973 a) p.39 and b) p.96-98.

Equality in New Zealand education

James Collinge, Victoria University of Wellington

The government's objective, broadly expressed is that every person, whatever his level of academic ability, whether he be rich or poor, whether he live in town or country, has a right, as a citizen, to a free education of the kind for which he is best fitted and to the fullest extent of his powers.¹

This often quoted statement of aims has, for many years, been regarded as an accurate reflection of the dominant aspirations of New Zealand's education system. It is typically New Zealand in its determined egalitarianism, an attitude which has deep roots in the country's social and educational history. Arnold has pointed out that the creation of New Zealand's national education system, a century ago, coincided with the arrival from England of groups of agricultural labourers who were eager to break away from the class structure they had left behind, and to create a new, egalitarian community. The English tradition of elementary schooling for the poor was not acceptable in 19th century New Zealand society.

It was New Zealand's good fortune that the Board schools quickly established themselves as 'common schools', to which all children of the local community were sent — over the greater part of the colony.²

Only the most myopic would hold that the country today is completely classless, although, as Collette reports, the emphasis on equality has produced a tendency among many New Zealanders to deny the importance and often the existence of social strata, particularly in a field such as education.³ Despite this tendency, there has, particularly in recent years, been some emphasis placed on the necessity for differential treatment in education for those groups who are thought to be disadvantaged. The Education Development Conference, which reported this year, stressed the desirability for much more activity in the pre-school area, in large part inspired by a perceived need for compensatory education.

One major problem, however, in asserting

equality as an aim in education, is to decide exactly what is meant by the term. Several writers have pointed out that equality has a number of quite separate meanings, which are often contradictory.⁴ These meanings seem to fall into two broad groups. Firstly there is, what Kleinberger calls "identical treatment or results". The assumption here is that equality in education means either giving everybody exactly the same amount and type of education, which is, in a sense, the most crude form of equality, or, perhaps more commonly these days, having as an aim a common result, which necessitates some people who are thought to be disadvantaged being treated differently, with the aim of bringing them up to the mean. Compensatory education falls into this category.

On the other hand there is a second group of meanings of equality, which is more selective, and which recognizes individual differences, not only in the treatment, but also in the result. The equality of the individual's right to differ from his fellows is accepted and allowed for in any provisions made for his education. At its crudest, this type of equality takes the form of the selection of certain children who have special ability or talent, and tries to ensure that they are given an education aimed at extending them. The English selective system is an example of this type. The ideal, and most subtle form, however, would recognize the uniqueness of each individual, with a programme of studies tailored to suit him alone.

The interesting point about the statement of aims given at the beginning of this paper is that both groups of meanings of equality are implied. The first group is seen in the firm rejection of any suggestion that poverty, or rural dwelling means inevitably a lower quality of education. However there is also definite recognition of individual uniqueness in the phrase, "of the kind most suited for him, and

to the fullest extent of his powers." It is my contention here that in attempts to achieve a complete egalitarianism in New Zealand education, considerable tension has developed between the two types of equality, and that in the process, differences between individuals and groups have largely gone unrecognized. As examples I shall examine rural education and the treatment of the gifted child in New Zealand primary schools.

Rural Education

It is probably not surprising in a country that relies so much on its primary produce, that rural communities have been traditionally singled out for special educational provision. In particular, the first Labour Government deliberately set out to ensure that the country child was "given access to the facilities from which he has always tended to be barred by the mere accident of location."⁵

There are a number of means used to obtain equality in education for rural children. It is, for example mandatory for teachers to serve a period in country schools if they wish for promotion beyond a certain point in the salary scale. This regulation ceases to apply after the teacher has reached the age of 31, and nowadays service in certain city schools can also count towards country service.

Rural schools teach a similar curriculum to taught in city schools. The UNECCO study on compulsory education in New Zealand remarked that although the curriculum is in some measure adapted to rural life, it is not done to any great extent, partly because of the suspicion of country parents that a special rural curriculum would mean the loss to their children of advantages enjoyed by city children.⁶

There is a widespread practice of conveying children by bus, free of charge, to centrally located schools. This practice is increasing, and, as a consequence, country schools are becoming larger, with a corresponding decline in the number of one and two teacher schools.

Perhaps the most notable aspect of rural

education in New Zealand is the Correspondence School, set up in 1922, for those children who are out of convenient reach of a school. This school has its headquarters in Wellington, and provides both postal and radio lessons for its pupils. A real attempt is made to overcome the isolation of the children, and to make them feel part of a school community, by such means as assemblies held on the radio, regular gatherings of pupils, and a close personal relationship by letter between the pupils and their teachers.

All these procedures are designed to obtain equality according to our first definition: any differences in the educational provisions made for rural children have as an aim the production of the same result as urban schools. This is, of course, very understandable, particularly in view of the rural parents' anxiety about their children's education, and the need for provision of a suitable education for those pupils who wish to go on to tertiary education, not to mention the tremendous expansion in the school curriculum, which necessitates more and more equipment, and teachers with a fairly high degree of specialization.

The problem is, however, that in an attempt to give rural children an equivalent education to that received by their urban counterparts, important, specifically rural values are ignored. Education on a large scale is an urban undertaking, reflecting urban values; the universities and polytechnics are in the cities,⁷ city schools tend to be bigger, and even The Correspondence School, which is directly aimed at the rural sector is sited in the capital, and is staffed by city dwelling teachers. The process of providing a quality education for rural children has meant that large scale facilities, with consequent increase in equipment, more teachers with specialist skills, and a greater variety of subject offering, have come to be regarded as the most desirable. There are powerful arguments in favour of this; nevertheless it does reflect an urban view of education. The small rural primary school, which has been called "an educational and social joy"⁸ is fast disappearing, in the face of what can only be

called a supermarket concept of education. It is hard to see how the consolidated school could ever be as joyous a place as that described by Elwyn Richardson in his delightful book 'In The Early World',⁹ or, to take an English example, Sybil Marshall's 'An Experiment in Education'.¹⁰ In the large scale, central school, what place would there be for such traditional rural pursuits as Calf Club? This may seem a small consideration, but anyone who was educated at a small country school will testify how much Calf Club Day means to those children who take part. Perhaps most importantly, when children are carried long distances to school, by bus, the question arises whether it is possible for the school to be a real part of the local community, or for individual schools to reflect the particular nature of their district.

New Zealand has been very successful in ensuring that rural children do not suffer educationally in comparison with their urban cousins. However, the education provided is based on the premise that country children are a disadvantaged group, to be treated accordingly. The notion of compensatory education in the interests of equality is by no means universally accepted, particularly when applied to rural education. The problem here is that the very real advantages of growing up in the country have been largely ignored. My own feeling is that one of the very real advantages enjoyed by country children is the opportunity to be educated, at least in the primary years, at a small, intimate school, which is a real part of its local community. This is one of the advantages that is fast disappearing in the face of a rather too narrow view of equality.

Gifted Children

The tension between the two meanings of equality can be seen even more clearly when looking at individual children within single classrooms. It has long been recognized that such disadvantaged children as the intellectually handicapped, the deaf, the blind and the crippled need special educational treatment, and, in general, it can be said that New Zealand's record in these fields is a good one. But once again this is only an attempt to pro-

vide equality of identical results. Little has been attempted in the way of helping the child with special gifts to develop "to the fullest extent of his power", or for the child with unusual patterns of thought to have an education, "of the kind for which he is best fitted", and what has been attempted has been sporadic and often half hearted.

The result of neglect in this area has been that a special problem has arisen — the problem of the gifted child in the education system. What happens to these children depends, to a large extent, on the accident of the area in which they live, and the particular time they happen to be receiving their schooling, for, as one Wellington inspector is reported as saying, "there's a resurgence of interest in them, from time to time."¹¹

One of these periods of 'resurgence of interest' was the early 1960s, when, partly sparked off by the recommendations of the Commission on Education in New Zealand, (1962) special programmes for gifted children, for part of the week, were set up. Mostly these were of the 'enrichment' type, with the children undertaking unusual activities, on the fringe of the core curriculum, and only very seldom was there any attempt to accelerate the children's progress through mathematics or language activities.

These programmes all suffered from one central problem; the selection of children to take part in them. In almost all cases the children were initially selected by their teachers and headmasters, and as several commentators have pointed out, teachers tend to select the neat, polite and rather conformist child, often overlooking the qualities of the unruly non-conformist.¹² As a result, many independent, original thinkers were no doubt ignored. Those children selected were usually subsequently tested with standard intelligence tests, which could only have exacerbated the problem.

Recognition of children with unusual or special gifts lies at the heart of the problem of providing them with a suitable education. In New Zealand, little comfort can be taken from the fact that the 1964 Education Act makes

no mention of gifted children in its definition of 'special education'.¹³ The same situation obtains in the chapter on 'Children With Special Needs', in a recent Education Development Report.¹⁴ It is probably a little glib to say that these omissions reflect an anti-intellectual aspect in New Zealanders' sense of equality, but there is perhaps a grain of truth in it. Things may have altered somewhat since Sinclair wrote, in 1959, "there are grounds for concluding that, with regard to knowledge or art, New Zealand cultivates the mean, but takes little care of the exceptional",¹⁵ but one wonders how much, when reading recent statements by politicians, their wives and at least one senior educational official.¹⁶ However, this anti intellectualism is not, by any means, a peculiarly New Zealand trait. Plato spoke of it in his Parable of the Cave, and Jung also made a similar point when he wrote,

To rush ahead is to invite blows, and if you don't get them from the teacher, you will get them from fate and generally from both.¹⁷

Theoretically the 'problem' of gifted children should never arise, if every child is receiving the education most suited to his needs, an aim which could become more and more a practical proposition today, particularly in 'open' classrooms. The teacher in the small country school had to deal with children over a wide age range, and many developed considerable expertise in this type of teaching, often with excellent results. One of the methods used in these classrooms was for older children, at times, to help teach the younger ones, and there is a valuable lesson here for our treatment of gifted children. As was pointed out in a recent issue of the *New Era*,¹⁸ one way of overcoming some of our educational problems is for more able children to help less able children master basic skills. This is not only a valuable social education, but also an excellent motivation for deeper and more effective learning on the part of the child who is doing the teaching. It would certainly be better than having a bored and often sullen gifted pupil moving, in a desultory way, from one dreary, teacher-imposed task to the next.

Conclusion

It has not been my intention in this paper to write a negatively critical article on the New Zealand education system. The problems in achieving equality in education outlined here are universal ones. New Zealanders are, however, exceptionally imbued with an egalitarian spirit, and this is reflected strongly in the people's attitudes towards education. Equality as an aim in education is generally interpreted as the raising of everyone to a common level, and, particularly on compassionate grounds, where children with serious disadvantages are concerned, this is acceptable enough. However, when this type of equality has been attempted, even if it has not been achieved, as indeed it won't be, another meaning of the word must be given recognition, that of allowing for and providing for individual differences among people, both individually and in groups, otherwise important educational, social and human qualities will be ignored. For, as D. H. Lawrence well knew, equality at its root is a pure intellectual abstraction, as men, when you compare them are unequal, and their inequalities are infinite. But, he went on,

Supposing you don't compare them. Supposing when you meet a man, you have the pure decency not to compare him either with yourself or with anything else. What then? Is the man your equal, your inferior, your superior? He can't be, if there is no comparison . . . He is incomparably himself, I am incomparably myself. We behold each other in our pristine and simple being. And this is the first, the finest, the perfect way of human intercourse.¹⁹

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Continuing Education A changing scene

Denis Garrett, Department of Education,
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Sir Frank Holmes is Professor of Money and Finance at Victoria University of Wellington. As well as having chaired the bodies discussed in his article, he has been Chairman of the New Zealand Council for Educational Research and the New Zealand Monetary and Economic Council, and President of the main professional associations of economists in New Zealand and Australia.

All over the world, a new emphasis is being placed upon post-school education.

Perhaps the fundamental reason for this is a feeling that full-time systems of primary, secondary and tertiary education park the young aside from the mainstream of life for too long; that the gap between learning and experience has become too wide; that there has been an over-emphasis on the formal institutions which have become too big, too impersonal and too bureaucratic.

There are obvious reasons of a different sort, which relate to the new use of terms like 'life-long education', and 'recurrent education' — especially the fact that what is learned rapidly becomes obsolescent in a time of rapid social, economic and technical change. As someone said, "knowledge lasts no better than fish."

And there is increasingly the argument in equity. As formal educational opportunities at secondary and post-secondary levels have exploded over the past three decades, the young are relatively advantaged as against the older.

Add into the mix the feeling that education is too important to be left to the educators and that schools must get closer to their communities; that man does not live by bread alone and is not just an economic animal devoted to expanding the Gross National Product; a sharply increased concern for the welfare of minority groups and an awareness (post Coleman and Jencks and in spite of the theological hairsplitting over their works) that formal education is not an immediate panacea to all social inequality. . . .

The present Labour Government came into

office in 1973 with a Manifesto which placed a good deal of emphasis on continuing education. By that term, it meant what in other countries is variously called 'post-secondary' or 'post-school' education: that is, not just 'adult education' of the old non-vocational variety but a comprehensive system embracing all post-secondary institutions, organisations, and opportunities.

Most basic to the change brought about by the Education Act of 1974 was the concept of 'continuing education' as one field, not divided into vocational and non-vocational territories, concerned with those people who are no longer required to attend secondary school.

That thinking owed much to a useful report on 'Lifelong Education' undertaken by a committee for the NZ National Commission for Unesco in 1972.

In part, the emphasis comes because there is much need for co-ordination in opportunity: for example in 'cross-crediting' study between various parts of the system. In part because there is a need to combine opportunities for effective learning, especially combinations of correspondence and face to face teaching, and the media.*

There is however, a sound basis for a move forward. For example 10% of the first year intake to New Zealand universities is of persons over 20 who need no formal entrance qualifications, but who demonstrably perform as well as their qualified counterparts. Part-time opportunities at all levels have been good. Technical institutes are multi-level and multi-purpose institutions like Colleges of Further Education and Colleges of Advanced Education or Polytechnics combined. Much of what needs to be loosened up in other countries is not a problem in New Zealand.

And there certainly is a good deal of new thinking which has been helped, perhaps above all, because secondary schools them-

selves have been in ferment for a decade and increasingly provide the basis for progress in continuing education. For example, rather than create "second-chance" opportunities at that level by creating new institutions such as adult colleges, a scheme for admitting adults full-time or part-time to day secondary schools has been tried, has demonstrated a considerable demand, has been widely accepted (significantly, in the teaching profession itself), has been made legally possible, and shows signs of becoming a sizeable area of continuing education. It will supplement the long-existing opportunities through evening schools and correspondence.

So what are the priorities, since paradise is a long way off and since some areas of continuing education are distinctly under-developed? Briefly, they are probably:

- 1 The development of secondary schools as community education centres.
- 2 The training and development of professionals to work from schools, colleges, and other organisations in continuing education.
- 3 The administrative as well as philosophical marriage of vocational and non-vocational sectors.
- 4 Developing practical first steps toward a system of 'educational entitlement' or 'paid educational leave' on which the final 'Directions for Development' report placed much stress.
- 5 'Gap-filling' by developing services in those parts of the country (chiefly outside the metropolitan centres) where continuing education services are thinnest. The establishment of regional 'community colleges', which is Government policy, will be the main element in this move.
- 6 As everywhere in the world, finding new techniques, new approaches and new kinds of opportunities for those other than the already educated and the already motivated.

These are, of course, interlocking priorities. Implementing them will be made no easier by the current financial stringency which affects New Zealand education as all other systems. It will be made slightly easier, again as elsewhere, because the post-1960 drop in the birthrate and changes in social attitudes have markedly slowed down the demands for new primary, secondary and university institutions.

There is, in short, a new feeling in the educational air, and a new centrality in discussion about continuing education, which is no longer seen as an optional extra on the educational machine.

*With three million people in a land area nearly the size of UK, correspondence education figures largely. Adult students formally enrolled in three major teaching institutions add up to 1% of the total population: equivalent to 500,000 in the UK.

The Educational Development Conference

An Experiment in Community Participation in Educational Policy-making

Frank Holmes, Professor of Money & Finance, Victoria University of Wellington and former chairman, Educational Development Council.

Background to the Conference

The Labour Government elected to office in New Zealand at the end of 1972 had included in its election manifesto an undertaking to call an educational development conference as soon as practicable. An important aim was to promote widespread community involvement in the process of deciding the directions which educational development should take.

The National Governments of 1960 to 1972 had already set the stage for a serious investigation of educational priorities. Having decided, after a National Development Conference (NDC) in 1968, to embark on a comprehensive system of indicative planning, the Government had established in 1969 an Advisory Council on Educational Planning (ACEP), as one of several councils responsible for advice on the development of different sectors of the country's economic and social life. The new Council's first task was to oversee the implementation of the NDC recommendations on education. However, the Government was concerned at the speed at which total educational spending was already rising relative to government expenditure and national income and at public pressure for more. Accordingly, it was indicted to ACEP that its advice on priorities would be welcome.

ACEP began collecting submissions on priorities from interested organisations in 1970/71. It also commissioned a statement from a working group on aims of education and helped to plan and mount a seminar on educational planning, based on contributions from New Zealand and overseas experts, early in 1972. At the end of 1971, it agreed to become the Steering Committee for an Edu-

cational Priorities Conference (EPC). The EPC's task was to review existing policies and proposals for development, taking account of financial and other implications, and to recommend priorities in the light of the share of resources that could realistically be allocated to education during the next decade. The first phase of the Conference took the form of a plenary meeting in Wellington of some 300 selected delegates to consider background papers by ACEP and the Education Department and to suggest priority areas for further investigation. On the basis of the meeting, Government set up three Working Parties to study Aims and Objectives of Education, Improving Learning and Teaching, and Organisation and Administration of Education. The intention was for the reports of these Working Parties to be the basis for a final plenary session of the EPC in August 1973.

Objectives of the Conference

Soon after he took office at the end of 1972, the new Labour Minister of Education (Hon. P. A. Amos) held discussions with ACEP on how effect might be given to the Government's promise of an Educational Development Conference (EDC). It was quickly decided that the idea of the Working Parties reporting to a single gathering of selected persons in 1973 should be discarded. Instead, the Minister sought a co-ordinated process of discussion around the theme of 'Directions for Educational Development', with active and widespread community participation, continuing until May 1974, with the following objectives:

- (a) To encourage interested persons and groups to participate in a critical examination of current educational policies, practice and organisation.
- (b) Building on submissions and reports already

received from many sources, and with the assistance of selected overseas experts, to stimulate widespread public discussion of educational aims and objectives and of possible alternative paths of educational development.

- (c) To debate the reports already being written by the working parties and other material to be prepared by ACEP.

Organisation of the EDC

ACEP was invited to remain responsible, with the aid of the Education Department, for steering the Conference. The three Working Parties mentioned were asked to continue their deliberations with unchanged membership. They were given rather more time to complete their tasks, and were advised that they need not concern themselves as specifically with financial constraints as they had originally been charged to do. While they were deliberating, a number of regional and sub-regional committees were established, under chairmen appointed by the Minister, to plan opportunities for community discussion, culminating in regional seminars in April or May 1974. The six departments of university extension serviced these committees and, augmented by a full-time secretary-organiser and part-time staff as well as voluntary helpers, undertook the arduous administrative responsibilities involved.

Each committee was left free to plan its own approach to securing widespread public participation, with ACEP providing some central co-ordination and supplying material for discussion. All committees decided that, if the regional seminars were to be fruitful, they should be preceded by a fairly intensive study in smaller groups and by a number of other activities, such as public meetings on specific issues, radio talk-back shows, and features on education in the media. The EDC Secretariat, with the aid of university extension and departmental personnel, produced an attractive booklet **Let's Talk Education** which raised major issues for discussion by small groups pending the issues of the Working Party reports. Some of the latter became available rather later than planned. Moreover, two of them, while undoubtedly valuable sources of advice to Government and others professionally involved in education, were rather too lengthy and complex to provide a satisfac-

tory base for 'popular' discussion. Accordingly, ACEP issued a document, **Proposals for Change**, summarizing in a form calculated to aid discussion the major recommendations which all three Working Parties had made. The task confronting ACEP and the regional committees in distributing these and other documents free to registered participants, in the right quantities in time for adequate consideration, was a formidable one. Most committees were anxious not to exclude those registering late, so that the number of participants could not be forecast with accuracy. They built up rapidly from February 1974 onwards. Eventually, over 60,000 people registered in discussion groups, and many thousands more took part in other forms of Conference activity, culminating in seminars in thirty centres.

As indicated, one of the major aims of the Conference was to stimulate greater public interest in educational development. An important element in a previous wave of educational reform had been the New Educational Fellowship Conference of 1937, in which large numbers had attended public meetings, addressed mainly by overseas educationists advocating new paths of development. On this occasion, the emphasis was on New Zealanders themselves considering the country's future educational needs. However, the Minister, recalling the success of the NEF venture, invited six educationists from overseas, with expertise in different aspects of education, to visit the country during the Conference. The contributions which they made in lectures, district meetings, interviews with the media and in large and small seminars, undoubtedly added greatly to the interest of the discussions.

Over 4,000 discussion groups made written submissions on the outcome of their deliberations to their regional committees, and to ACEP, in some cases also sending them directly to the Minister or to local educational authorities or publishing them in the press. A large number of educational organisations and others supplemented the submissions which they had already made to Working Parties with comments to ACEP on their reports and

on other issues which became prominent during the Conference. Some regional committees had the discussion group reports analysed as the basis for a document which provided the focal point for the final seminar discussions. The Auckland regional organisers produced after the Conference four substantial volumes summarizing each of the group submissions received in its four sub-regions. Others again left the task of analysis to ACEP, whose augmented secretariat read, summarized and classified all submissions, first regionally and then nationally. Their regional summaries were supplied to the committees concerned for use in preparation in a final report on outcomes in their region.

ACEP itself decided to produce two reports on the Conference. The first, **Talkback**, was designed as a succinct 25-page summary, in popular form, of the opinions expressed during the discussion phase. Given that extensive summaries were either already available or forthcoming from most regions, brevity seemed called for; the main object was to give the general public an impression of the major outcomes of the discussions, indicating not only where a consensus emerged, such as on more community involvement in education, but also where people disagreed, such as on the phasing out of the national examinations which confront senior pupils of secondary schools. The second ACEP report, *Directions for Educational Development*, embodied the Council's own views on the course which education should take in the next few years. Again, the report, 142 pages in length, is relatively brief when compared with those of most committees and commissions of inquiry. This reflects the fact that it is based upon, and refers frequently to, the extensive reports of the Working Parties of the Conference and that it did not need to repeat the summaries of the public discussions available.

Review of the Conference

It will be evident that there were three important elements in the Conference:- the deliberations and reports of the Working Parties, the public discussions, and the deliberations and reports of ACEP.

The three Working Parties stimulated a considerable body of submissions and discussion by organisations, the Education Department and interested individuals. Their reports vary considerably in size, approach and depth of analysis. a) The report on Aims and Objectives was brief and well-devised to promote discussion in small groups, but, like most reports on this topic, it was criticized by some as being too general and superficial to assist much in the practical task of setting educational priorities. b) The report on Improving Learning and Teaching, which was supplemented by special published reports on topics such as Maori education, assessment and guidance services, covered in considerable depth, in professional style, a wide range of important educational issues. This was a remarkable achievement in the time available. However, its length and complexity highlighted the conflict of objectives with which the Working Parties were confronted between laying the basis for popular discussion and providing an analysis of complex issues in depth as a basis for persuading Government and those professionally involved in education of the need for change. As a consequence, this report, widely admired by 'professionals', was subjected to some criticism in the press and by some Conference participants for its size, its orientation towards the interests of the education profession and undue use of 'educational jargon'. c) The smaller Working Party on Organisation and Administration produced a well-reasoned report of intermediate length which incurred less public criticism than the others, although one of its central recommendations that more responsibility be devolved to district education councils has, like similar advice given in the past, received a mixed reception.

Participation in the public discussion phase considerably exceeded Government expectations. There was some criticism that the discussion groups and seminars were composed of a predominantly 'middle-class' group of people, most of them already involved in education in one capacity or another, and that regional committees had not adequately reached the 'grass-roots' of the population. Nevertheless, considerable effort was made, with some success, to encourage people to whom discussion groups and large public seminars were not congenial, to express their views in other ways. Thus there were several valuable seminars run by secondary school students and marae-based gatherings of Maori people, while groups from the Pacific Islands, building on EDC meetings, have during the past year greatly extended the scope of their mutual consultations and liaison with Government on ways in which the distinctive needs of immigrants from the Islands can be met and how they can be assisted to make an effective contribution to the New Zealand community. The Conference Steering Committee made it clear that, although a deadline had to be set for formal Conference submissions, they hoped that many groups would

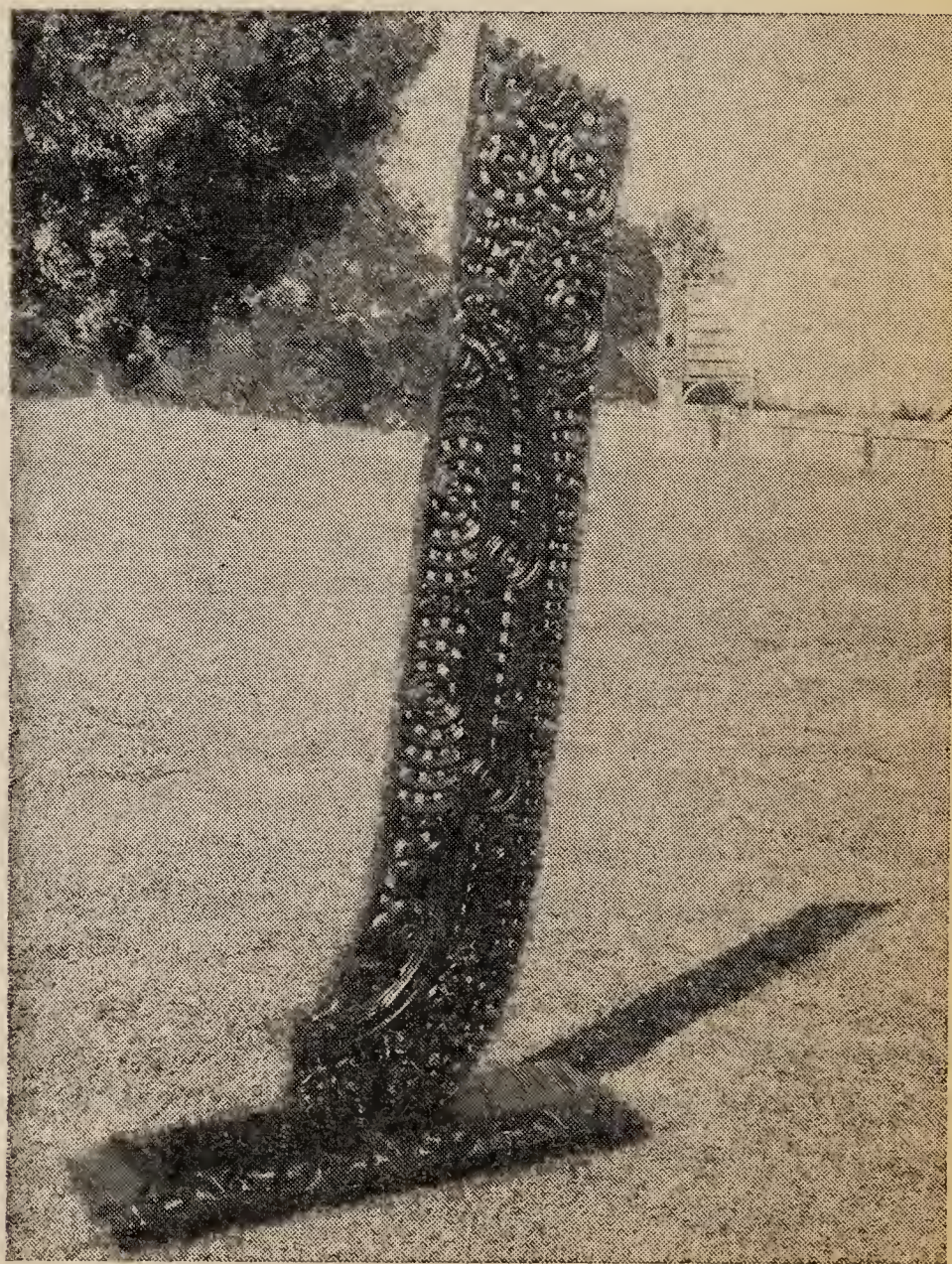
continue discussions or reconvene from time to time. This has in fact occurred in several places and an Educational Development Association has been incorporated in Wellington with a view to continuing to provide opportunities for widespread community discussion of educational policy issues.

Even with its own normal staff of two augmented with a special Conference secretariat varying from two to six during the Working Party and discussion phases, and additional help to produce **Talkback**, the demands made by the Conference on the nine private and four ex-officio members of ACEP were formidable, given the continuing demands of their normal occupations. Few other committees can have been confronted with such a volume of evidence to consider. It was inevitably difficult to strike a proper balance between thorough consideration of the mass of reports and submissions and the need to meet the deadline which the Council itself had set to avoid unduly prolonging what had already been a protracted period of report-writing and discussion. Nevertheless, the Council managed to produce by November 1974 a reasonably succinct set of policy guidelines which embodied not only the suggestions which had been widely accepted throughout the country, but also a Council position on the more contentious issues.

Another article would be needed to discuss ACEP's policy proposals in **Directions for Educational Development**. Although the report received a generally favourable 'press', it has not so far provoked public discussion to the extent that one would have wished. The facts that only a few copies were distributed when the Minister first publicly released the report in December and that printed copies did not become available for purchase until February may have been partly responsible for the muted reaction. It is also widely recognized that severe deterioration of the country's balance of payments in 1974-75 has produced a less favourable climate for proposals involving considerable expenditure.

As indicated, ACEP, now renamed the Educational Development Council and under a

new Chairman, Miss Jean Herbison, continues in existence. The EDC documents provide it with a very useful basis for future advice on educational planning, for the promotion of further investigations into unfinished business such as the best means of financing continuing education, and for regular dialogue with Government and other groups involved in policy formation. As this article is written, the Council is considering reports from the Education Department on the progress which has been made, or is intended, on the recommendations of its final report. It is too early yet to say whether the Council will become, as it recommended, the central link of a chain of district educational committees which will provide a kind of consumers' institute in educational matters. The fate of this recommendation will be one important test of how far the Government has succeeded in its attempt, through the Conference, to promote greater community interest and involvement in education and educational policy-making.



Sternpost of a Maori canoe

The Winged Canoe

Lex Grey, Co-ordinator, Van Leer Project for Aboriginal Family Education Centres, University of Sydney, Australia.

Today we are faced with having to contemplate the total costs to the world in promoting a compulsorily schooled generation in a technotronic age. It is a contemplation that has been energized by at least two sources, both of them minority forces and both of them resistant to compulsion and technology.

The first is the courageous — if at times excessive and foolhardy — practical re-appraisal of human values undertaken by the younger generations throughout the world. The second is the equally courageous and practical expression of values by indigenous groups. Whether it be Travellers or Eskimoes, American Indians, Fijians, Maori or Australian Aborigines they are seeking, as (wo)mankind has ever done, fresh directions for the expression and emergence of their identity, of their way of life. It is with the endeavours by New Zealand's Polynesian peoples, the Maori, and Australia's Aboriginal people that this article is concerned.

As Hundertwasser solved the problem of the crossroads in his crusade: "The best way to kill the cars is to let them disappear at the crossings you make a cross which becomes a crossroad which becomes a roundabout the traffic circle is a trap the cars drive into the spiral get smaller and smaller and vanish in one point"; as Bellerophon in Greek mythology destroyed the Chimaera and attempted later to fly to heaven on the winged horse sprung from the blood of Medusa; so the present day Polynesian descendants of those master mariners of the human species, descendants of the navigators of those 100 foot long ocean-going monsters that traversed the 2,250 miles from Tahiti to Hawaii, and the 2,500 miles to the Polynesian continent, New Zealand, can be seen to have replaced their skills as long distance mariners by socio-educational skills developed and expressed by their representatives who now are spiralling

their domestic concerns as they traverse on wings the water-washed Pacific.

During the past decade 32 Maori women and 5 Maori families from New Zealand have been selected to interact with some thirty Aboriginal communities as far away as Gnowangerup in Western Australia, and some 2,000 miles south-west of Tingha in New South Wales. In return Aboriginal youths on Secondary Scholarships, Aboriginal trade training, educational and sporting teams, as well as individual Aboriginal men and women have visited, studied (and enjoyed the hospitality of) the Maori people in New Zealand.

The task of these Maori personnel has been to support Aborigines as they explore what education means for them. To date it has meant a life-long process carried out by those of the family who have been acknowledged as able and trusted to teach the young. This education has long been about the language and lore of the Aboriginal way of life. But this way of life has paid little attention to the skills of reading and writing, or to a search for a chance to work in a technological style job. To be a minority of 1:100 in such a vast island continent and to value so differently — as they do — from the majority has been in the first two-thirds of this century to invite denigration. It has, on the other hand, been owing to the skill of the Maori personnel that upwards of 500 Aboriginal families — some 4,000 people directly — have established their Aboriginal Family Education Centres. Such a Centre can be occupied on many things — a quest for land, a decision to express their own voice; an exercise in the re-establishment of the use of their native dialect or language; the communal erection or relocation of a building; an excursion into learning to read and write; the searate operation of an early childhood programme together with a parent education programme;

the negotiation with State and Federal officers for finance, housing, cropping or grazing of land. An AFEC is what the people decide it shall be and this decision is one they take and they implement.

The supporting Maori personnel come across as expenses-paid volunteers for periods of about 3-6 months. They operate in pairs, one older person and one younger, among three or four groups. They are there to listen, to demonstrate, to enquire but not to take over. They are people with a range of formal schooling, sometimes only slightly more advanced than that of Aboriginal people; with firsthand experience as parents and grandparents in the establishment of their own Play Centres or Maori Family Playgroups; with a life-time's awareness of their own culture of which they are proud and in the expression of which they are skilled—maybe with group singing, action songs, the twirling of the poi, the dance of the **haka**, **tanico** weaving, flax weaving of kits, carving; with a bi-lingual ability, so that they talk fluently in English and Maori and know the protocol of Maori; and can interchange language with Aboriginal elders; with a value system that acknowledges a deference for elders, the meaning of family; and that has a reverence for life, and for all of nature, with which they are one; who have a feeling of belonging with the land. They know what Hundertwasser reminded us of in 1971: "The relation-Tree-man must become religious: only when you love the tree like yourself you will survive."

To these attributes add a love of children, acute powers of observation, enjoyment gained from meeting with people, a desire to learn, a search for identity, and it can be seen how and why the bonds between the Maori visitors and the Aboriginal families have been strengthened — and how some envy and jealousy arose among observers.

Those Maori who came across to Western Australia, South Australia and to New South Wales, formed themselves into a group, Te Roopu Awhina Tamariki. Today this group, TRAT, acts as agent for the University of Sydney in the interchange programme; as

hostesses for the Aborigines who go to New Zealand who on their return from Australia are sought out by their fellow countrywomen for their skills and experience as leaders among Pakeha and Maori groups in their home country.

Paramount in the operation of both TRAT and AFEC is a parent education programme of a specially devised observational kind. In this programme parental experience is systematized by parents themselves as they, individually and in small groups, discuss and implement their observations of the ways in which children grow; as they use materials, tools and equipment; as adult and child perceptions are heightened. By these means adult and child self-understanding and self-other understanding advances. Children's and adults' learning and desire to know are enhanced. The growth of the children as busy, concentrating people, happier and healthier in themselves, operates as the greatest single impetus to this approach.

Today, a little short of its tenth birthday, TRAT is established in New Zealand and AFEC in New South Wales, Australia. AFEC is now being funded for the second year by the Australian Government, and is one of the few, if not the only education enterprise, that is at all levels operated by Aborigines.

Today these two minority groups in the South Pacific have linked up and begun their own folk-style exploration into an educational realm that promises to be at least as far-reaching in its potential impact, if not quite as physically exhausting, as were the initial canoe explorations to this area of the world's surface.

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Lex Grey, Department of Adult Education, University of Sydney, New South Wales, formerly worked with the Maori Play Centres in New Zealand. As co-ordinator of the Bernard Van Leer Foundation Project he fully described the Aboriginal Family Education Centres in the New Era, of which at that time he was associate editor, in January and February 1971, pp.374-9 and 423-8.

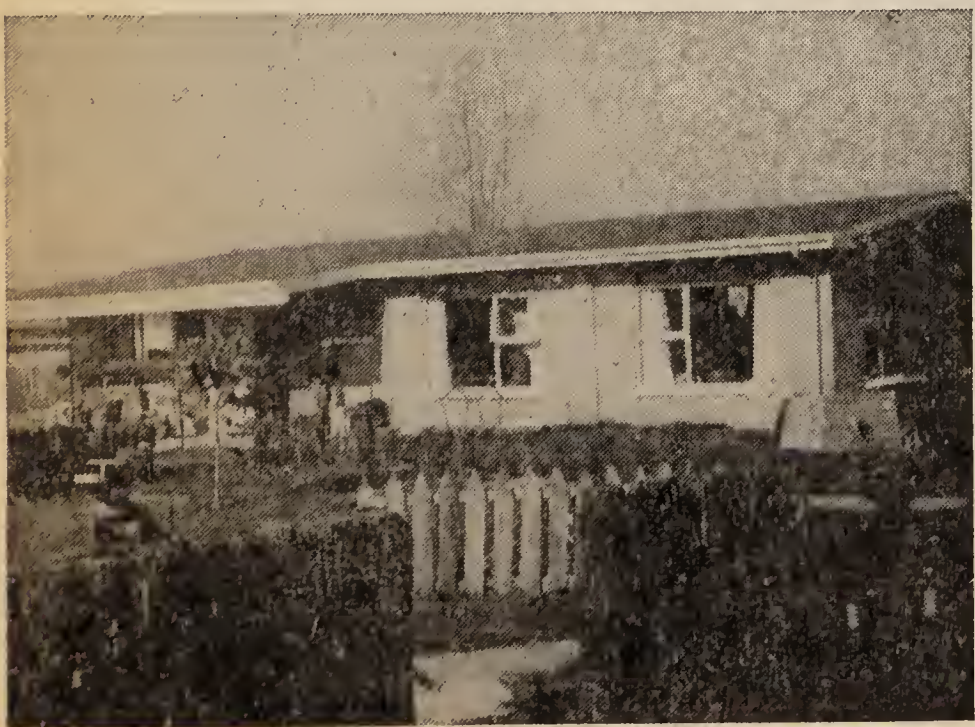
Te Roopu Awhina Tamariki (A group to help children)

Betty Brown, New South Wales

Te Roopu Awhina Tamariki (TRAT) was formed by Maori men and women who had supported Aborigines in Australia as they set up Aboriginal Family Education Centres. The Maoris experienced in pre-school work in New Zealand had extended their knowledge to include the family in a parent and early childhood education programme.

The purpose behind the formation was to pool their resources so that the understandings and skills gained in working with another minority group could be utilised among their own people. Te Roopu Awhina Tamariki is an autonomous group, working outside the Government recognized pre-school and welfare organisations. By retaining independence, the group is freed from the need to adhere only to set policies and is able to make contact with a wide range of people.

With the recognition of the value of family education, has developed an awareness that within the pre-school field, the voice of the Maori people needs to be heard. Although many disagree with this, maintaining that the Maori voice cannot be separated, nor is there any need for it to be so, it is usually the dominant middle class values that prevail. Te Roopu feels that the views of Maori women



Playcentre Building, Murupara, 1975

are often interpreted but not always heard directly.

However, Maori opinion and ability have been recognized in many quarters. Sydney University recognized it when the Registrar appointed Maori Field Officers to its staff during the five years of the Van Leer Project which was the beginning of the development of Aboriginal Family Education Centres. The South West Sydney Regional Development Council has appointed a Maori woman, Mrs Pearl Allen, to work with parent education and early childhood education amongst the migrant population of Sydney. Mrs Mana Rangi of Tikitiki, who amongst the group has contributed most to the strengthening of the cross cultural exchange between Maori and Aborigine and whose quiet, non-directive approach to family education has supported many Maori mothers, was awarded the MBE in recognition of her services.

But Te Roopu Awhina Tamariki, as well as helping overseas has fulfilled its first aim. It has shown that Maori mothers can develop the strengths of other Maori mothers. Three of its members set up a pilot scheme in Rotorua for this purpose. They worked in two pre-school centres with predominately Maori members. As Maori women speaking their own language, communication was easier. Problems in a Pakeha written training programme could be explained and technicalities interpreted. Not only have the groups been strengthened but also the individuals within the groups. There have been advantages which have affected both homes and community.

Recognition of the importance of the pre-school years to parents and children and continual participation in the work, has brought forth Te Roopu Awhina Tamariki. The success of the tasks undertaken both in New Zealand with their own people and among a minority group where recognition has not been acknowledged by the dominant race, has generated a great feeling of thankfulness towards the Maori heritage. With this awareness, Te Roopu Awhina Tamariki members have been strengthened in their own identity. They have then been more able to give of their strength to others.

A Maori Playgroup on Matakana Island

Mere Palmer and Maria Kuka

Tena Koutou¹

It is our privilege to introduce you to our island. Matakana Island covers roughly 4,500 acres and is probably one of New Zealand's only islands to be Maori owned. Situated five miles from Tauranga township in the Bay of Plenty it has a population of 300.

August 1966

A Maori Women's Welfare League² meeting was held at one of our maraes³ and the guest speakers were Welfare Officers from the mainland talking about the value of pre-school. Due to the interest of a few mothers, it was decided to call another meeting to find out the feelings of others and eight mothers attended. Still another meeting was called and a committee was formed. Fourteen mothers came to this meeting and a decision was reached to form three separate groups. Groups 1 and 2 were to hold their pre-schools in homes and group 3 requested the use of the Matakana Marae because it was handier to them. Group attendances were Group 1 — 12 children and 5 mothers, Group 2-13 children and 9 mothers, and Group 3-11 children and 6 mothers.

There were mothers on Rangiwaia, a neighbouring island, who wished to cross and join with the group on Matakana Island but they were able to do this only when the tide was out. As a result, a fourth group was formed with a roll of 13 children and 4 mothers.

These 4 groups worked as best they could as there was no trained supervisor. Transport to and from pre-school was not easy to come by and those who didn't arrive by tractors or old cars, walked. Equipment was provided by parents and teachers and consisted of chalk, crayons, slates, old books and a few toys.

September 1966

Group 1 and 2 put forward a request for the use of an old house and a maize crib⁴ in which to continue their pre-school. This, then, involved a lot of work, cleaning and patching holes to make it more comfortable for the children. Old bits of material⁵ were gathered and sewn together to line the inside of the building, giving a most colourful effect. Pre-school was then held on Tuesdays and Thursdays.

November 1966

A Bring and Buy⁶ was held at the Marae and funds used to purchase further equipment, e.g. paints, scissors, hammers etc. and the balance banked.

December 1966

Mothers began preparations for our first Christmas party. Presents were purchased at 3 shillings per child, food was provided by mothers on our island and the first Christmas party was held on 13th December. During the party, Maori Education Foundation Pre-school officer, Mr Lex Grey was our guest speaker. Questions were put to Mr Grey as to suitable equipment available. He suggested such things as bark, shells, stones, leaves, plastic bottles, lids, sand and water, broom handles and pieces of timber.

Determined mothers eagerly set about obtaining the above, however best they could. Some set out with their tractors and trailers to the timber mill, gathering timber throwouts and anything that could be made useful. With what was available, we went about making toy cars, trucks, trains, aeroplanes, buses, bulldozers and trailers. Timber was picked up from our ocean beach and cut into different lengths for blocks and block play.

Suggestions were used to raise more funds and each group took turns in providing prizes for raffles. Things began to look up. We had made our determined and successful start — surely the hardest part of all. It was then we settled down to train and observe our children for the second time. Unfortunately, through the lack of a trained supervisor, mothers and children became frustrated and bored, children became restless and destructive so it was decided that a further visit from pre-school advisers should be arranged. During this visit, mothers were advised to observe their children in the hope of a better understanding between them. This proved successful with the help of books we ordered entitled 'Look and Listen', 'Watch them Play' and 'Children at Play'.

March 1969

A visit from three Maori Welfare Officers brought about a suggestion to become a Play Centre⁷ and gain financially. After considerable discussion the mothers felt it best to remain an independent group, because of isolation and the awkwardness of attending lectures and day schools. Mothers also felt it would spoil the relationship between themselves and the children as they would be inclined to be absent since a paid supervisor would be required. Also, pre-school to us, is family and community involvement.

August 1970

The Education Department offered the family pre-school a building that was not in use. This was then moved to a site which had been a kumera patch and gardens but which was situated next to the school. Mothers were faced with yet another problem, but they set to work clearing, ploughing, discing and levelling. Trenches as long as 50 yards were dug for water pipes. Mothers, a few dads and the teachers rallied together to erect a new fence complete with wire mesh netting. It became obvious that a lot of careful thought was to be given to the planning of the outdoor play area. Outdoor plans involved more trips to the mill for treated timber for the 18½ ft. x 9 ft. sandpit, posts for swings made of old tyres, stepping blocks cut from tree stumps, blocks to build a large train and cable drums to build a castle. We also collected wagon wheels complete with axles for a merry-go-round and an old wheel house from one of the ferries was donated. This at present is being used for family play. Another donation was made to us by the TV personnel when they visited our pre-school to make a documentary.

Today we still hold our pre-school in this building and are proud to report that before pre-school was introduced to our island, pre-schoolers had a tendency to cling to their mothers because of shyness and maybe fear of other people. To settle in school often took a child 3 months. Now, through pre-school the children are entering school far more eager and confident.

Financially better off at this stage, a suggestion has been made to buy a slide, a see-saw and climbing bars, a stove for cooking dinners and the children's baking. All equipment has been painted in basic colours red, blue, yellow and green.

Play activities comprise games involving finger and wrist movement, colours and patterns, painting, crea-

tive activities and stories. Mothers have also spent enjoyable days teaching their children Maori culture, poi dancing, stick games, action songs, nursery rhymes and hand and finger games. Outdoors we are able to encourage our children in family play, carpentry, clay modelling and organised games. Through nine years of experience with pre-school on our island, two of our mothers were chosen to work amongst the Aborigines in Australia, helping them to establish play groups of their own. During their visits the University of Sydney supplied training books in a more modified manner enabling a much easier understanding so that parent education continued through the University of Sydney. Certificates and letters of acknowledgement were sent to five mothers for their work.

In conclusion we would like to thank the Pre-School Advisers of the Education Department, Maori Affairs Welfare Officers, Liaison Officers, the University of Sydney and Mr Lex Grey for their encouragement and guidance during our years of family pre-school involvement. May we also mention how we have enjoyed working and learning together as a family group.

Kia ora Koutou Katoa

1. Traditional Maori greeting 'welcome to you all'.
2. A national organisation of Maori women concerned with the welfare of the Maori people.
3. The area in front of the meeting house but generally refers to the whole area — meeting house, dining hall, etc.
4. A shed in which dried maize crops are stored.
5. Left over patches of cloth from dressmaking.
6. Street stall. The community donates goods, e.g. homemade jam and preserves, home baked cakes, home grown vegetables, sewing, old clothes, etc. which are then bought by the community.
7. One of 2 Government recognized pre-school services run under the Education Department. The parents decide on policy and the Government (through the Education Department) funds each group. In turn, standards of equipment, buildings etc. are acquired.

Since this was written, **Maria Kuka** has died. She was in Australia working with the Aborigines and attending a certificate presentation where she gave a demonstration of the long poi. As she moved forward for an encore, Maria collapsed. Although it was a terrible shock for all concerned, we were comforted by the fact that Maria was happy in the work she had been doing and was proud to be demonstrating an aspect of her Maori heritage. A gentle and loving woman, Maria will be sadly missed.



Maori girls performing a Canoe Poi in ceremonial costume. Whakarewerewa, Rotorua.

Maori and Island Affairs Department's Special Training Schemes

Mate Toia, Kaikohe, New Zealand

The Maori and Island Affairs Department has instituted special training schemes which cover Trade Training, Pre-employment Courses, Farm Training and Shorthand Typists courses. The purpose is to prepare Maori boys and girls to fit into the work force of the community by giving them special training in situations where they can be together. The schools are visited by Department Officers so that interest is generated in the training scheme and pupils are made aware of what is available. The courses are not only for Maori boys and girls but also for Pacific Islanders who are New Zealand citizens or have been granted permanent residence. There is keen competition for places especially in the Trade Training Scheme.

Trade Training Scheme

During 1975, 18 courses in 11 separate trades are offered — Carpentry, Motor Mechanics, Plumbing, Electrical Wiring, Diesel Mechanics, Sheet Metal Work, Fitting and Turning, Plastering, Bricklaying, Painting and Decorating, and Panelbeating. Carpentry is a two year course, the others only one year. Applicants are required to have a minimum of two years secondary education but better qualifications are desirable for many trades. School reports are required to give the selectors an indication of the applicants' talents and attitudes. The applicant is also requested to write a brief statement outlining in general terms the reason for selecting the particular trade he has chosen.

Allowances are paid — \$1,467 p.a. for the first year and \$1,815 for the second year. Both are subject to tax and weekly deductions for tools. Hostels are available for the trainees, who pay \$11.45 weekly for the first year and \$13.50 for the second year.

This scheme has, over the years, proved most successful and many Maori tradesmen have begun their careers in this way.

Pre Employment Courses

These are short term introductory courses to city life and are mainly intended to assist boys and girls in remote areas who are just below School Certificate standard. Along with short courses at Technical Institutes for students interested in office and general commercial type courses, the boys and girls are shown how to cope with city life with its pitfalls as well as its interests.

While on the course members are paid a small personal allowance. Their board and keep are found for them and their tuition fees at the Technical Institute are paid by the Department.

Telford Farm Training Institute

The institute is run by the Ministry of Agriculture and Fisheries. Course fees have been reduced so that the

Department of Maori and Island Affairs is able to sponsor additional boys. Special endeavours are made to contact farming families whose sons may wish to follow in a similar vocation. Applicants are in the 17-18 years age group. School Certificate is preferable but those with experience and interest in agriculture are considered.

Shorthand Typist Training Scheme

The aim of the course is to provide full time training over three school terms (half of which time is spent at a Business College) to bring the girls up to the standard required to sit the Trades Certification Board Grade I Shorthand Typist Examination by the following November.

School Certificate or higher qualifications are desirable for this course. However, applicants are not restricted to students taking commercial subjects. Past experience has shown that girls who have reached a good standard in Professional Courses and who are genuinely interested in taking up a career as Shorthand typists can do well in the course. Permanent employment in a Government Department is arranged when the course is completed.

Miss Mate Toa is a welfare officer in the Department of Maori Affairs, Kaikohe.

LETTER to my good friend Hine Potaka

"Taku Arohatanga mo te Maoritanga"

"My Love for Maoritanga"

Once upon a time there was a family who travelled far across the sea to a new and strange country. All manner of different peoples lived in this country, but the family soon discovered that the most different was a kind of people called Maori. "Who and what is a Maori?" Very soon the question became too pressing, and the family who was very busy on all sorts of activities held council and decided that the mother should go out and learn what was to be learnt and to come back and answer the questions.

So it was that this young woman stepped out on to a strange road.

If you want to know a people you must know its language and history and as a course run by a public body was started up to teach just these things, she joined that course. One night every week she went to class and was taught the meaning of 'Kia ora', 'Kei te pehea Koe', and lots of other complicated things. She was also taught songs and told legends, and she found out how the Maori came to be in this country, they too sailed across the sea in beautifully carved canoes, just as her ancestors had sailed centuries before in their carved longships.

One grey rainy morning she kissed her family goodbye for a few days, with her class she was going to visit a Maori meeting house. In the chill morning she heard for the first time the shrill call of welcome as the cry of the Karanga rang out, and as she moved on to the green enclosure, the Marae, she saw in her mind's eye the green enclosure in front of the old farm house in the mountains, with the children and the dogs playing around and an old lady raising her voice in the familiar call to bring in the cattle that were slowly moving homewards in the slanting light of the western sun.



Inside the meeting house

enclosures, and happiness and sadness shared in other lofty halls. The strange acts became meaningful as the thought process was understood, but always there were more questions, more ideas to comprehend. As the understanding grew, so did the feeling of completeness, love, peace, homecoming, belonging all intermingled into this feeling called Aroha, and the strange road became known and safe.

Many questions remain, will always remain, as does the first question she and her family set out to answer. "Who and what is a Maori?" Will she ever know the full answer to that question? Maybe not, because she is not a Maori. Her bloodbonds will forever remain in the high north where her cradle stood.

Her own land and mountains are free and safe in the hands of her own people.

Yet the feeling of love and belonging need know no boundaries of blood and race, for in the end we are all one people with one Power guiding us, and perhaps that is the most important aspect of Maoritanga.

Haega Cleveland (Norway),
98 Kawaha Point Road,
Rotorua, New Zealand

Haega Cleveland, born, Rjukan in Norway 1945. Finished high school in '64, enjoyed writing and had a vague idea that I might somehow earn my living that way. Married an Englishman in '66. The change of language plus two sons put a full stop to that dream. Emigrated to New Zealand in '73, am studying Maori language and Culture through the Waikato University Extension courses. My only published works are a few short stories and poems in Norwegian papers.

Betty Brown, mother and grandmother. Active in Play Centres in NZ for many years, involved at Centre, Association and National level. A teacher of junior classes in primary school. Worked in AFECs in Australia. Currently acting as advisor to the Play Groups of New South Wales. (See p.203).

Then she was engulfed in a strange world. The chanting, the speechmaking in this musical language of which she could yet only catch a few words, had no equivalent in her own world, but now the comparison was needed no longer. In the shadow giving the call of welcome had stood her own dear friends beckoning to her, making the way safe and the heart peaceful. The searing loneliness of years away from loved people and places was fading.

Sitting there, with the strange voices rising and falling in speechmaking, the carved house seemed to thread forth and fill her whole vision. It was a magnificent house, like an ancient lofty hall of fame and beauty. And as she watched, the strangeness of the carvings melted away and took on a living pattern, like the blood circulating in the body, like the steady beat of the heart, like thoughts forming in the mind. This hall, all these meeting-houses throughout this land are alive.

When the speechmaking was over she lined up with the class to shake hands and press noses with the host people, and when she entered the house, barefoot as is the custom and a bit cold by now, she walked into warmth. Like returning home tired and wet and finding a fire on the hearth and the kettle singing, a good yarn to be told and songs to be sung and laughter to be shared, and good food.

So they told yarns and listened to stories of far away and long ago, and they sang songs and listened to strangely beautiful chants, and they laughed a lot and cried sometimes, like soft rain on a spring morning, and there was always room for another meal and another cup of tea. They were safe there within the body of the famed ancestor whose carved shape adorned the peak of the roof.

The months went by and the students studied. Slowly, very slowly the language became more comprehensible, through the telling and retelling of the legends the heroes became men and women and ceased being names only, the canoes stood forth as proud vessels, still sailing, sailing across the great Ocean of Kiwa. The chants were learnt and intoned on other green



Maori Carving

The New Zealand Playcentre*

Marj Edwards

Secretary to the New Zealand Playcentre Federation, 20 Taikata Road, Te Atatu, Auckland 8

New Zealand has a population of 3 million mainly European but with an indigenous Maori population of approximately 300,000. In addition we have 50,000 Polynesians from the South Pacific Islands.

The Playcentre movement, now 34 years old, extends over the entire 1,000 miles of New Zealand and includes more than 700 playcentres, many of which are situated in isolated rural areas. Children in New Zealand start school on their fifth birthday — therefore pre-school starts at 2½ or 3 years.

The Playcentre movement is a voluntary, family preschool service. It is what lies behind the word 'family' that gives playcentres their particular niche in the community.

Help and guidance are given by those already established. Finance comes partly from Government through the Department of Education, but mainly from the group of parents. Over the years the centres have developed into 22 Associations which combine in a Federation. A wide net-work this — but still with the emphasis and importance lying back in the centres — back in the families.

With regard to the play programme in individual centres — only one group uses the premises at any one time and we do not separate the ages. Our rolls are limited to 30 and we maintain a ratio of 1 adult to 5-7 children. Home and centre continue to intertwine because children only attend two or three mornings a week. Parents soon find that a two way traffic is set up between activities



at home and the playcentre. All mothers help in turn at sessions. This is their right and part of their commitment. Sometimes father takes a turn and this is always a popular happening for the children. The supervisors emerge from the groups. Those whose interests lie in this direction are offered extended training which ensures a sound educational basis for sessions. Their training includes knowledge of child development, written and observational work, and practical work with children. The supervisor being of the neighbourhood knows the families personally — she is not therefore someone with special expertise from which other parents are excluded. Playcentres run a programme catering for every type of play. Parent trainees make written observations of children while becoming familiar with different activities. There is something exciting to a trainee who observes a child over a period of six weeks and sees a definite progress in skills or social awareness. Dr Lucile Lindberg, on one of her trips to New Zealand, likened our training programme to a personality development course.

Mothers gain confidence in themselves and their ability to work with their own children and those of others. We have evidence of many cases of remarkable personal growth.

However, not all want to supervise — there is a host of other tasks to be busy with. One of our principal aims is to develop the talents of parents. The artists provide posters for

*A shortened version of an address given at the Parent Co-operative Preschool International Conference held at the University of British Columbia, Vancouver, 10 May 1975.

publicity and pictures for the centre — musicians see to the percussion and other instruments in the music corner and to the stimulus of rhythm and music. There is equipment to look after — books to care for — information to dispense — letters to write — bills to pay — meetings to run and just plain chores to attend to. There is something for EVERYONE.

Parent involvement in New Zealand means total involvement — from initial parent helpers training right through to the handling of policy at Federation level. No barrier limits their involvement at any level of usefulness.

Government aid comes to us in the form of a grant per session to centres, an administration grant to associations and a small grant to Federation. The Department of Education also provides a preschool advisory service and before grants are made the adviser sees that the buildings used conform to certain minimum standards and that play equipment is available. Many of our centres operate in Church halls, sports pavilions, Maori Maraes — that is, a Maori meeting house, disused classrooms and even an old Courthouse has been renovated and turned into a playcentre. On the other hand, well over a hundred groups have raised money and built their own playcentre. Just recently the Government has made money available to assist with buildings where there is no other accommodation.

Nowhere has the personal growth been more apparent than among our Maori and Island trainees — that playcentres are family and community based fits into the Maori way of life which still exists in the country areas. We start our educational programmes at the level of the person concerned who might be a mother or a grandmother who has not yet learnt to read or write. With a tape recorder and discussion sessions with the educational officers, those people have worked their way through. Over thirty of our Maori supervisors have been selected to go to Australia and establish the playcentre type of groups among the Aborigines. Because of similar skin colouring they are more acceptable and we are proud of the work that has been achieved.

Aborigines are now running their own centres in the same way as we do in New Zealand.

In many areas the High Schools have some of their homecraft students participating in our training programmes and working in the centres with the children. We are pleased about this — these children are learning at the right time BEFORE they have their families.

We have our own writers — Mrs Gwen Somerset, Mr Lex Grey, Mrs Beverly Morris and others — who write our training manuals and which we publish ourselves. We also produce a quarterly Journal for every playcentre family. We are always on the lookout for new ideas and new ways. Therefore as a co-operative parent involved movement, the New Zealand Playcentre Federation looks forward to continued association with similar organisations.

Kindergartens in New Zealand

Lorraine Warner, Auckland, NZ

Pre-school education is provided in the main by voluntary associations assisted in various ways by the Government, and of these associations The Free Kindergarten movement dating from 1889, is the oldest. The kindergarten recognises that it is part of a continuing educational process and provides a planned programme to promote each child's development in an atmosphere of acceptance and encouragement. Generally programmes provide a good balance of free-choice and teacher-directed activities. Physical and emotional growth are well catered for and attention is paid to the development of language.

How then, does the kindergarten movement meet the needs of a minority ethnic group, such as the Maori and Pacific Island peoples?

It is unfortunate that for far too long, kindergartens have been viewed as pertaining to the middle-class sector of the community, and for this and other reasons, many Maoris feel they are not able to participate.

However, kindergarten is available to all NZ children, provided that they have been enrolled at the age of two years. But all too often, parents are unaware of the need to enrol their children at this early age. Subsequently they discover that their child is to be excluded. The parents want pre-school education, they are aware of its values, but in situations such as these, they emerge feeling inadequate, puzzled, and disappointed.

Often parents do not understand the concept of 'Free Kindergartens'. They are unaware that a parent does not have to pay for their child's participation at a kindergarten. Although kindergarten looks largely to the parents for essential funds with which to purchase equipment and maintain buildings, these donations are **voluntary**, and no child can be excluded from a kindergarten because of his parents' inability to pay.

Sometimes too, parents are overawed by the smartly dressed European teacher, and know that their own, and their children's dress make a poor comparison. An unheralded home-visit by this same teacher serves only to increase their feeling of inferiority, and does not strengthen the relationship between teacher and home at all.

In areas where there is a predominant Polynesian population, many of these problems do not arise, as once a sizeable number of Polynesian children are involved successfully in a kindergarten, the word spreads, and new families become involved too. In such areas, the leaders of the different ethnic groups can play an important role in encouraging parents to participate.

Perhaps the poor Maori attendance can be

attributed in part to the lack of participation of the people themselves in the teaching profession. However this year a group of Maori teachers, and ex-teachers, are campaigning to increase their number; for not only in the field of education, but in industry likewise, it has been proved that Maoris relate more easily to other Maoris.

Another positive achievement has been the appointment of a Maori Head Teacher at a kindergarten in a predominantly Polynesian area. Already liked, and trusted, she is able to create the type of kindergarten which meets the needs of the people, and of the children. It is hoped that this precedent can be followed elsewhere, if suitable teachers are available, but at present there do not appear to be enough teachers with these sensitive qualities.

The training of student teachers tends to ignore the fostering of insight into the values of Maoris, or any other minority group, and therefore teachers may have to cope with a situation beyond their understanding. To an extent this could be alleviated by carefully planned in-service courses, for teachers already appointed to kindergartens in predominantly Polynesian areas.

Therefore it is to our future administrators, and to Polynesian teachers themselves that we turn our hopes, if Maori children are to benefit more readily from the facilities of these very well equipped kindergartens.

Reference:

The Hill Report on Pre-School Education. 1971.

Mrs Lorraine Warner was born 27 years ago, her tribal affiliations being to the Urworoi and Parawhau tribes, both subtribes of Ngapuhi. A mother of three children she joined the kindergarten teaching profession three years ago and views the situation both as a Maori parent and teacher. She is deeply concerned with the ways in which Maori language and culture can be included in the learning programme and with attaining recognition for the needs of the Maori children. She is an active member of the Polynesian Preschool Resource Pool and is furthering her Maori studies at Massey University.

Mrs Marj Edwards has been involved in the New Zealand Playcentre movement for over 20 years. She joined the local playcentre when the eldest of her family of four became 2½ years. She eventually trained as a Playcentre Supervisor and later began training parents. For the last ten years Mrs Edwards has been national secretary of the **New Zealand Playcentre Federation**. In 1975 she represented the movement at the Parent Co-operative Preschools International Conference held in Vancouver.

Te Roopu Awhina Tamariki Pilot Scheme at Murupara Playcentre (shortened version)

Judy Baker

Te Roopu Awhina Tamariki (TRAT) was formed in 1972 from Maori women and families experienced in Playcentre and Family Playgroup work in New Zealand and all having the experience of work in the Aboriginal Family Education Centres of Australia promoting pre-school and adult education within the cultural background of the people.

The Murupara Playcentre was founded in 1961 by a local Headmaster's wife helped by the Maori Women's Welfare League. After eleven years of operating in local halls the Playcentre opened a new building, and by 1974 was firmly established the only worry being that the ratio of Pakeha/Maori families active in Playcentre did not reflect that of the community.

In July 1974 the two groups were brought together. TRAT were invited by the Rotorua Playcentre Association to come to Murupara to see if they could stimulate interest among Maori families and help strengthen the Playcentre generally.

TRAT was welcomed to our area on the local marae, Rangitahi Pa, with the help of the Maori Elders and the Maori Women's Welfare League of our community. The Karanga (calling) echoed across the marae and the Pilot Scheme officially began. The karanga was followed by the whai-korero (speeches) by the men on the marae and then we moved into the Whare-nui (meeting house) 'Apa-Hapai-Take-Take' where, after the men had cleared the way for the women to speak, the visitors were welcomed and the purpose of the visit outlined. The president of the Rotorua Playcentre Association introduced the women of TRAT, Mrs Hine Potaka, Mrs Mere Palmer, and Mrs Maria Kuka, to us and TRAT went on to outline their working experience and background, and the hopes and aims of their visit to Murupara. Throughout the afternoon, in the traditional manner, each speaker had to give a waita (song) after they had spoken and what a lot of fun we had joining in with traditional waiata, modern Maori action songs, and new children's songs.

TRAT attended our Family Playgroup session with both Maori and Pakeha mothers and children aged from



Construction Table



Conference on Construction

birth to five years. The three pilots moved in quietly and observed the session whilst working alongside the children.

Towards the end of the morning TRAT gathered the mothers together to discuss the things they had noticed.

(Thus, to cut a long story short, the 'induction' continued for ten days; and TRAT re-visited a month later. Ed.)

Since then our centre has progressed and grown in roll numbers and in an indefinable sense of spirit, aroha and warmth. Our TRAT pilots have brought in and brought out of us all a kind of magic that has its roots in a love of humanity and a hope and faith in the future of our children raised in the knowledge and security of their own cultures but brought together so that we all may benefit, learn and grow as people together. We have been busy running a Child Development course for local College girls, running a Weekend school for the other Playcentres of our own Association at Rangitahi Pa and liaising with the local Crippled Children's Society. Most of all we have been interacting with the people of our centre and community and are establishing a spirit of awareness and identity within each individual.

To Te Roopu Awhina Tamariki we cannot express the gratitude we feel for the things they have given us.

E nga wahine ou Te Roopu Awhina Tamariki, Ka nui te hari o toku ngakau kia koutou, no reira e wahine ma, kia kaha o koutou mahi.

Tena koutou, Tena koutou, Tena koutou katoa.

Judy Baker is of European descent, born and raised in the Manawatu and Northland areas of New Zealand. Married to a Maori, Jim Baker of the Northland tribe, Ngapuhi, they have four children aged eight, six, four and two. Their family has been actively involved in the Murupara Playcentre since 1970.

Note. Distinction between Playcentres and Kindergarten: **Playcentres** are staffed by the parents of children in the group. With a comprehensive training programme for parents conducted by the Playcentre Association, the supervision becomes a local responsibility.

Kindergarten teachers are trained in a three year course at the Teachers Colleges and are appointed to Kindergartens throughout the country. Kindergartens have professional staff whereas Playcentres are a neighbourhood kind of co-operative providing opportunity for further learning for all families involved.

WORLD EDUCATION FELLOWSHIP BOOK SCHEME

Pilot Survey of Curriculum Development in Asia Africa and Latin America

As part of its new Book Scheme, the WEF is preparing an **Index** of curriculum development projects in countries of the Third World.

You are invited to cooperate by sending as quickly as possible whatever information you have concerning any such project, using this form (or copies of it if you write about more than one project or more than one country). At the same time please send the names of other persons likely to be helpful and please suggest further sources of reliable information.

As well as this **Survey** and the compilation of the **Index**, the plan is to obtain accounts (by local people) of practical approaches to **Applied Teaching** to be edited by Keith Wheeler; and for some **Guides** to procedures and progress among educators in the Third World to be published.

Index of Curriculum Development Projects

Please complete and return this form as soon as possible to Elizabeth Adams, 29 Woodside House, London SW19 7QN, U.K.; or to the co-ordinating Editor, New Era; or to your Section Secretary for forwarding to the UK. (List of Section Secretaries is given inside the front cover of the **New Era**.)

1. Title or description of the curriculum development project

.....

2. Name of the country where it is in action

.....

3. Name and/or address where further information about this project can be obtained

.....

4. Name and address of any other informant or source to which WEF could apply

.....

.....

5. Further suggestions or comments may be attached and will be received with much appreciation.

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Education for a World Society

— some humble attempts

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'People who throw spears and that'

— an experiment in challenging children's stereotypes of other cultures

Jim Heald and Rob Jeffcoate

'Education for a World Society' — it is an immensely complicated subject. This is partly, of course, because the world itself is immensely complicated. Informed and thoughtful people disagree about it. They disagree, for a start, in their analysis of world society. And then also in the policies they propose, the actions they engage in, the values and goals they have in mind. Also education itself is immensely complicated. How do we describe the institutions in which formal education happens? What is the relation of these institutions to other, more powerful institutions in world society? What actually is going on in school classrooms, in college lectures, in conferences and workshops for teachers?

Questions such as these are raised in further detail in this issue of *The New Era*. They are raised not at the level of abstraction, however, but with reference to some very specific projects and experiments. These projects are all very small-scale — just a handful of people involved in each of them, and for just a very short time, and in a very small space. At best they were mere pinpricks, and none of them was entirely successful.

But from such very humble trials and errors, sympathetically and honestly reported, we can perhaps the more closely identify the theoretical insights which we need in our minds, and the practical skills which we need — as teachers, administrators, negotiators, political animals — in our daily activity.

This first article describes a recent attempt to challenge some young children's stereotypes about other cultures. It relates in particular to a four-week 'topic' on India, at a Primary school in Southern England. The authors are, respectively, a teacher at the school concerned, and a member of the Schools Council Project 'Education for a Multi-Racial Society', based at the National Foundation for Educational Research, Slough, England.

It is doubly appropriate that this article should come first here. On the one hand, it describes work with young children — and it may well be the case that fundamental images of world society, of 'us' and 'them', are firmly formed in Western children by the age of about 12. Certainly it seems very important that world studies should occur in primary schools, not just in the 14-16 age-group, or beyond. Then secondly, it may well be that people's attitudes to other cultures permeate, and indeed in part determine, their views of more obviously political questions. 'Wars begin', declared that Unesco document famously a generation ago, 'in the hearts and minds of people.' No, many of us nowadays would wish to assert, wars have their source in political and economic structures. So also do underdevelopment and pollution. But the hearts and minds of people remain, of course, of huge importance and influence. The simple topic described in this article recalls one way, amongst others, of approaching them.

Introduction

In the spring term 1975, and as part of the development work of the Schools Council Project Education for a Multiracial Society, six teachers in an all-white junior school in the south of England undertook an integrated topic on India with six classes, two each from the first three years, over a period of four weeks. The general aim was to present the children with a more balanced and positive view of India than they customarily receive from the media. The aspects of Indian culture covered were village life, town life, art and music, religion, famous people, and myths and legends. An attempt was also made to give some account of the Indian communities in Britain.

The teachers used films, filmstrips, slides, photographs, records and tapes, borrowed or hired from public and private sources, in addition to book boxes loaned by the Schools

Council project and the local county library. Towards the end of the topic two Indian ladies visited the school to answer the children's questions and to demonstrate Indian singing and dancing. Finally, the children visited the Indian exhibition at the Commonwealth Institute and presented their topic in story, play and paintings to the rest of the school. Jim Heald was the teacher responsible for organizing the topic. Rob Jeffcoate, a member of the Schools Council project team, supervised its monitoring. The following forms the major part of their evaluation of the topic's impact.

The responses of children in three of the six classes who participated in the topic were explored in four different ways. They were asked to play the same word association game as they had played half a term before, and to express their opinions of the topic and of Indians; thirty of their work folders (ten from each class) were scrutinized for anything

they might reveal about knowledge or attitudes; and a small group of children from each class was involved in a taped discussion with one of us. The overall intention was to try to establish what their state of knowledge was, the attitudes they held towards India and Indians, the extent to which knowledge and attitudes had been affected by the topic and, finally, whether they had enjoyed the topic and what the reasons for enjoyment or lack of it had been. The teachers were well aware of the rough and ready nature of the instruments, and of the danger of drawing simple inferences from the data they provided.

1. Word Association

The teachers had been conscious from the outset that the simple word association game borrowed from **The Development Puzzle**¹ (write down the words you associate with India) invited stereotyping responses; hence their decision to elaborate it so that the children responded to a number of different categories under the general Indian umbrella. In subsequent discussion we came to the conclusion that of the original 13 categories some, such as 'weather', were uninformative and others, such as 'hunger', were too loaded. In our examination of the responses we concentrated on seven: food, clothes, skin, houses, people, music, children. Of these, 'houses' proved the most revealing. Although associations were made with towns, cities, flats, tall, big, brick and stone, these only came from a small number of children. In all three classes the most frequent associations were with mud huts, villages, clay, straw and small. Generally speaking, 'food', 'clothes' and 'music' produced unexceptionable associations, such as rice, chapattis, curry, spice (food); sari, dhoti, turban (clothes); and sitar, drums, tambourine (music). Most of the evaluative responses were positive — tasty, nice (food); cool, warm, beautiful (clothes); and happy, nice peaceful (music). But some were not — horrid, rotten, starving (food); not much, rags (clothes); and strange, horrible, boring (music). The children responded to 'people' in different ways. Those who responded in terms of occupation mentioned villagers, fruit and rice growers, and tea pickers. Others thought of skin colour

— black, dark or brown. But most responses were evaluative, and positively so too. Nice, kind, friendly, polite and clean were prominent, but others preferred poor, starving, thin, and horrid. One striking feature was the tendency in all three classes to note that there were both 'rich and poor'. As for 'children', responses divided more or less equally between positive and negative. Negative ones were thin, small, hungry, skinny, boney, sick and 'some stink', whilst popular positive choices were helpful, playful, pretty, kind, nice and happy.

2. Opinions

(a) Of Indians

As part of the first word association exercise, the children were asked to write down whether they liked Indians or not and to give their reasons. We now accept that such a request is ethically suspect because of the currency and respectability it gives to negative responses in a school setting. However, the differences and similarities between before and after topic are suggestive enough to be worth preserving. Before Christmas the children had answered as follows:

| | |
|-------------------|--------------------|
| first year class | — Yes (15) No (10) |
| second year class | — Yes (16) No (11) |
| third year class | — Yes (15) No (10) |

After the topic the children's answers were:

| | |
|-------------------|-------------------|
| first year class | — Yes (22) No (4) |
| second year class | — Yes (23) No (5) |
| third year class | — Yes (19) No (5) |
| | Others (3) |

In each class the number of negative responses was approximately halved. The commonest reasons for liking Indians had not changed — nice, friendly, kind, helpful, but they had been joined by some new ones. There was an appreciation of Indian achievement and the Indian way of life — work hard, the way they dance, dress and talk, the way they make things — and of our common humanity — they are normal, they are human, the same as us. Reasons such as these do not appear in the pre-topic answers. The children who continued to reject Indians did so for the same sort of reasons as were given in the earlier set of answers — colour, "because they are

black", strangeness, "they come from another country", "eat food with their hands", "don't speak the right language"; threat, "they fight", "they're all coming over here"; or putative dirtiness and smelliness.

(b) Of the Topic

The three class-teachers went their own ways about establishing what the children thought of the topic. The first year teacher asked her class to write answers to seven questions:

- Did you enjoy the topic?
- Why or why not?
- What did you enjoy most?
- What did you enjoy least?
- Would you like to do it again?
- What other countries would you like to do a topic on?
- Which ways of learning do you prefer?

Twenty-six children said they enjoyed the topic, whilst two did not. The commonest reason given by those answering affirmatively was the information they had gained. Nearly half the children felt they had learned a lot. Of the two children not enjoying it, one was bored and the other did not like Indians. The aspect of the work most enjoyed was tea followed by transport and musical instruments. Least liked was the study of figures from India's past — Buddha, Akbar and Guru Nanak. Twenty of the children said they would like to do the topic again. In the event of a topic on another country, most favoured were 'white' countries, with Canada collecting 10 votes, America 7 and Spain 5, although three children mentioned Africa. On learning methods the children strongly preferred films and slides with half a dozen also liking stories.

The second year class-teacher asked her class to write a short paragraph saying why they had liked or disliked the topic. Twenty-two children had liked it and three disliked it. Singled out at least three times for favourable comment were the visit of the Indian ladies — including "when Catherine done a Indian dance", the play in the final presentation, the story of Krishna and the Taj Mahal, and

the work on festivals. Dislikes were founded on the topic's being boring or going on too long, but one child gave his reason as not liking Indians "because they are black" whilst another commented, "I would like it if next time we could do something on a country nearer England like France or Germany or Holland".

The third year teacher also asked his class seven questions, but they differed slightly from the first year teacher's. They were:

- What ten things did you learn about India?
- What did you like most?
- What did you like least?
- Did you enjoy the topic?
- Why or why not?
- What would you like to do another topic on?
- What would you have liked more or less of?

The responses to the first question were categorized according to the same classification as was used for the Schools Council Project panels on India — the Oxfam image, traditional India, modern India, and Indians in Britain.² Most of the items listed by the children fell into the first two categories, with modern India a poor third and only one mention of Indians in Britain. Most frequently mentioned within the first category were Asoka, Guru Nanak, Rama and Sita, the Taj Mahal, religion and music. Under the second category fell a host of items connected with village life and farming. Modern India included a few references to industry, towns and cars, and in the fourth category, there was the solitary mention of the visit of the Indian ladies.

The most popular aspects of the topic were the films, music and the stories of Asoka and Rama and Sita, whilst Guru Nanak and jobs were most frequently named as dislikes, although only in the case of Rama and Sita did the number of mentions exceed three. Nineteen of the children enjoyed the project but found it hard to articulate why — "I just did" — and four did not. The strongest criticism was that there had been too much talk-

ing, presumably by the teachers, but there was disagreement as to whether there should have been more or less writing. The only firm recommendation was for more films. As for a topic on another country, there was marked preference for European countries and countries with dominant European cultures. America, Australia, France, Germany and Italy were all mentioned at least four times, rising to thirteen in the case of America.

3. The Work Folders

Thirty folders, ten selected at random from each class, were scrutinized for anything they might reveal about the children's attitudes, or to indicate the emergence of a more balanced and positive view of India. They were not as revealing as might have been anticipated, perhaps because they were largely the outcome of a learning method — the regurgitation of information **told** by the teachers — the teachers themselves criticized. Much of the writing conveys a jumbled and unconnected impression of India, which suggests that some of the information had been insufficiently digested. Typical is the following:

Their homes are made out of stones and clay and if you were rich you would have corrugated iron on the roofs and the God is called the monkey God and the men wear dhotis and the women wear saris. (second year)

Occasionally rejection protrudes through a concern with strangeness and difference:

Indian people talk many strange languages. They wear very strange clothes, live in strange houses and have strange manners.

In Britain you make fires with coal but in India they make fires with cow's muck. (first year)

Another child from the same class has learned something quite different:

In India people travel by trains and by scooters and by buses and by tractors too.

A third year child is able to express this notion of similarity more sophisticatedly:

Northern India is not unlike London, it has cars and buses and shops.

From the second year class comes a distinctively childish perspective:

The children in India do the same things as we do like making kites and the Indian children have good fun.

Evidence of a more balanced view of life and work in Northern India can be found in the

following piece by a third year girl:

In Northern India they grow many crops here are just two, rice and tea. They also keep water by building dams. Bhakra Nangal is a dam near Kulu. Water from the dam is also used to store hydro-electric power. There are industrys in India. The steel industry in Jamshedpur is a large industry. There is a coal mine in Bihar 200 miles north of Jamshedpur. It is a typical modern coal mine. Some villages have tracktors. They share the tracktor around the village. Some huts have slate roofs or coragated roofs some are thatched. People bath in the holy river they go in the water with their clothes on and then when they come out they take their clothes off and put them down to dry. There are shops along the holy river. There is a very big cotton industry in India and they eran a lot of money.

Very rarely does the reader feel the children have gained a genuinely empathic insight into what it is like to be Indian. Possibly it is asking too much, but one child at least proved capable of a more felt response:

The dead people get burnt in the evening. They get burnt on sandalwood. Even people that did not know the dead person start crying. It is a time of sadness. (third year)

A younger child did too, but the feeling is of a personal kind, not directed towards Indians:

At home me and my sister have got a rupee. A rupee is used in countries were people got brown faces. My dad lived in a country near India before he came to England. (first year)

A final point worth commenting on is that where the children had chosen to decorate their folders, and most had, they had done so with stereotyped exotic images such as elephants, snake charmers and the Taj Mahal. In a piece on Indian school children one child had illustrated her writing with a picture closely resembling the black people in **Babar's Travels** — including spears and grass skirts.

4. Discussions in Small Groups

We had informal discussions, which were taped, with three small groups of children, one from each class. There were four children in the first and second year groups, and three children in the third year group. The discussions lasted about a quarter of an hour and were loosely structured around the same line of questioning — Did anything surprise you in what you learned about India? Did you learn anything about Indian towns and cities? Did you learn anything about Indians in Britain? What do you know about the Indian

way of life? Did you enjoy the project? What other country would you like to do a topic on? Though all three discussions followed this broad route, they took on different emphases and were diverted along different side-roads.

The two older groups of children had obviously been surprised to find that India included towns and cities — “motor bikes, clothes, shops”; “factories, cars, steel works” — not so very dissimilar from our own and that it was a country of cultural achievement and of affluence as well as poverty. A previously existing stereotype emerged most clearly from the conversation with the second year:

Boy 1 : “I thought it was a country of villages and jungles.”

RJ : “Did you all think that?”

All : “Yes.”

Boy 2 : “And natives.”

RJ : “What do you mean by ‘natives’?”

Boy 2 : “People who throw spears and that.”

Asked where they had got these ideas from the children cited television (**Tarzan** one child suggested) and books, both stories and encyclopaedias.

Unlike the two older groups the first years denied having studied Indian towns and cities — “It was another class . . . we just learned about Indian art.” None of the groups seemed to have learned very much about Indians in Britain, apart from through their contact with the two Indian ladies whose names — Shreela and Mishtuni — they still remembered.

On the causes of Asian immigration into Britain, the two older groups seemed to have more realistic notions than the first years. Whereas the latter were inclined to put it down to a general wanderlust, the former mentioned jobs and the prospect of a ‘better life’. The first years had also been impressed by the story of a Ugandan Asian girl which their teacher had read to them. Unfortunately, their version of it was rather garbled. They appeared to believe that all Indians in Britain had been kicked out of India by the ‘Indian prime minister’.

A subsidiary line of questioning enquired of two groups whether they thought life in Britain posed difficulties for Indians. The third year thought their religious beliefs might be a source of friction, whilst the first year imagined it would be difficult for the children because of the different script and, as they thought, the different number system, and because they “won’t be used to sitting on chairs.” The third years were also asked if Indians were well treated by English people. “Oh yes,” they replied in chorus, but one added, “some don’t” and “the police don’t like them.”

With regard to the Indian way of life, two groups proved knowledgeable on religions. They were able to list the main faiths and some beliefs and practices. On jobs one group mentioned working in the steelworks and the other working in the market. The first years were also asked if they thought Indians different or similar to ourselves. The first reaction was:

Boy 1 : “They’re a different colour to us.”

RJ : “What difference does that make?”

Boy 1 : “We’re white and they’re brown, and they’ve got black hair.”

Another child qualified this with “some speak English” and “they wear our clothes here.”

All the children said they had enjoyed the project. The films were mentioned and the visit of the Indian ladies — “you’ve got Indian people to talk to.” The first year class had enjoyed what they called the “teabag stuff.” Only the third years were moved to be critical. They felt the topic had “got a bit boring” and there had been “too much talking” and “not enough making things.” But the first years were unanimous that it was “all really good.”

The hypothetical further topic produced a massive preference for European countries — Germany, France, Italy, USSR, Hungary — and for countries with a dominant European culture — Australia, Canada, USA. Two children mentioned Africa, but for its animals not its people. The two youngest groups were asked where they would **not** like to visit. Iceland was

rejected for cold, Vietnam for war and Africa for being "all deserts and jungles." The strongest rejection of another country came from a first year boy who announced that he did not want to go to Germany. "I don't like Germans," he said. Asked why not, he replied, "because they're jealous because we won the war."

JIM HEALD, ROB JEFFCOATE

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Notes

1. Nance Lui Fyson, **The Development Puzzle** (VCOAD, 1974 edition). All the teachers had a copy and found it an invaluable resource guide. Further details about this book can be obtained from VCOAD Education Department, 25 Wilton Street, London SW1.
2. These panels are display panels of mounted photographs, used in work with groups of teachers by the Schools Council **Education for a Multi-Racial Society** project. Further details about the project are available from Rob Jeffcoate, at NFER, The Mere, Upton Park, Slough SL1 2DQ, England.

'Quiet obedience, poverty and resignation'

— a project with student teachers

Philip Bowler and Andrew Jenkins

'Education for a World Society' — some of the main sources of interest and concern are in agencies and organisations outside the formal educational system. There are, for example, the education departments of voluntary aid agencies; similar departments or committees in the churches, in bodies concerned with conflict and peace, and in ecology and environment organisations; and there are privately funded curriculum development projects. For people in such locations a recurring question is how best to make contact with the formal educational system, and how best to work with its pre-established structures and routines.

This article outlines some of the practical problems which can arise. It describes a small project which took place in the academic year 1974. The authors were working at that time with Third World First (3W1), which is an educational charity based in Oxford. 3W1's work is principally with groups of students in universities and colleges of education and it has a strong emphasis on action, as distinct from study alone. The concern in this particular project was to create some small discussion groups of student-teachers, with a view to them studying the relationships between education and world development, and to engaging in action. This article is a shortened version of the actual report. Further details can be obtained from Third World First, PO Box 59, Oxford, England.

1. Aims of the Project

In this project we attempted to work with student teachers in groups which would examine the nature of education, particularly with reference to the treatment of the 'third world' in the education system, and to the need to integrate an understanding of our own society. The groups of students that would be set up were **not** seen as a means to an end ("awareness of the third world") but as being **in themselves a co-operative learning situation** in which the participants could come to reflect and act upon their situation. The theoretical aspect of the aims may be seen as the interpretation of the educational writings of Paulo Freire and others in terms of the situation of student teachers in England.

2. What We Did

During the autumn term 1974 the main contacts taken up were at two colleges in par-

ticular. Third World First had already established contacts at one of them, and during the previous year (1973/74) students connected with 3W1 had been instrumental in getting established a course of Third World Studies. The lecturer responsible for this course was enthusiastic about the basic idea, and to encourage the participation of the students.

As stimulus material we had a recording of Steve Skinner's song about aid, and some slides designed to show the links between colonialism and underdevelopment. Most of the session, however, was taken up with a lively discussion. A number of students expressed interest in following up the issues that had been raised (a major one being the extent to which British development has been assisted by the slave trade), and for a number of weeks following we met with them one

evening a week, usually providing a prepared discussion sheet or film.

These groups continued into the second term, but by this time a number of problems were becoming obvious. First, there was no consistent interest by any more than a couple of students, and this made it impossible to develop a sense of group coherence. Second, the organiser of the group in the college was a bit unreliable. Third, while the participants were eager to discuss the problems of their situation, the lack of commitment meant that there was no way of developing this discussion constructively. Of course, we did not expect commitment to arise overnight. But after several weeks it was becoming more and more difficult to see how it would arise. We had decided that it was best to wait for members of the group to suggest ways for acting on the situation rather than for us to make continual inputs, but on the two occasions when suggestions were made nothing actually happened.

At the second college we were invited to take a 3rd year class in the Youth and Community Course. This invitation seemed to arise from the lecturer's wish to widen the students' view of the world. There was a wide range of attitudes in the class, from total ignorance of the meaning of the term 'third world' to a fairly well developed left-wing political point of view. The class time was taken up with a discussion of the concepts of underdevelopment, poverty and aid. Afterwards, one or two of the students expressed the view that the discussion had been useful, and that it would be worthwhile developing this critical approach to curricula and syllabuses. However, the approaching final teaching practice, combined with problems of communication, prevented the setting up of a discussion group.

In the spring term the main contacts were at four further colleges. At one of these we arranged to take a class in the History department in a course dealing with World and African history, where the lecturer was very sympathetic to the idea of encouraging in students a positive attitude to the third world.

We approached this brief obliquely, taking the Sahel drought as subject matter, showing first of all how this event has been dealt with, and then using material which demonstrated the inadequacy, and indeed the mendacity, of the 'drought disaster' approach. Because there was so much material the session became rather expositional, and there was little student involvement.

At the next college we made contact with the senior history lecturer, who was sympathetic to encouraging a world perspective, and to involving students in a political understanding of the content of education. She arranged for us to take a class on a subsidiary Environmental Studies course doing a unit on underdevelopment, with our contribution centring on education in the third world. Our aim was to show that western education contributes to underdevelopment, but the presentation became too expositional and detailed for the context. We used the films 'Children of the Revolution', which was not precise enough to have a useful effect, and 'Eight or Nine in the Morning', on Chinese Education, which was much better, though only a few students remained to watch it. We were able to arrange a follow-up discussion through some politically involved students, and had a good session with about six students on the political implications of the educational system.

Geography and Religious Education lecturers at a fifth college invited us to take a class of postgraduate students on a Friday afternoon during their teaching practice. We decided to look at the nature of underdevelopment, and to examine the role of education in it, hoping this would raise more general questions about the role of education in society. However our material proved to be inadequate for the type of audience, whose interest in any case was severely limited by the Friday afternoon lethargy.

At the sixth and last college we took two classes through contact with a part-time lecturer in the Sociology Department. The first class, with which we had two sessions, was a second year group doing a study of poverty in the local area, and the lecturer was keen

to have this linked with underdevelopment at the world level. In the first session there was a wide-ranging discussion, much of which dealt with the problems arising from an awareness of the need for change, and dealing with the structures that inhibit the possibilities for change. Many members of the class did not participate at all, and amongst the rest there was little faith in the potential for individual action in the face of social injustice.

In the second session we provided more input in the form of a discussion of the role of western education in creating inequality in an underdeveloped country, and contrasting this with the use of conscientization in Peru. With teaching practice looming nobody was prepared to consider having further discussions on the implications of this contrast for their own educational experience.

3. Some Problems

One recurring problem was to do with the expectations of both lecturer and students. Outside speakers are generally seen as experts, and if that is the expectation students have for us it may persuade them to treat us simply as a source of easy information that will hopefully be of use in an exam. In this situation the students are not prepared to give anything of themselves, and indeed may believe that they have nothing to give. Whenever possible we have attempted to avoid appearing as experts, and those sessions in which this was least possible have probably been the least successful. Generally, we tried to describe ourselves (not necessarily explicitly) as initiators of a questioning process, but this was sometimes strongly contested on the grounds that our role ought to be to provide answers. A discussion of this conflict was sometimes very fruitful.

Further, there are major limitations on this approach by outsiders. An important element in the aims of our project was to relate underdevelopment of the third world to the work of student teachers. To be successful this requires quite a lot of knowledge of that work, and a good deal of sympathy for the students' situation. The fact that neither of us had attended a college of education meant that

our understanding of the situation was restricted, though not necessarily to an extent that invalidated our intervention. However, the structures of colleges of education, and the educational values implicit in them, do create in students feelings of inferiority, and the apathy which is a characteristic of these institutions.

It is already clear, however, that this sort of work cannot be carried out for long in an educational vacuum. Anybody who claims to have something to say about how the educational system relates to underdevelopment in the third world must have some continuing direct experience of the system.

4. Some Conclusions

"Here all education is tame, flabby, subservient to the ruling politics and religion, so that for the working man it is merely a constant sermon upon quiet obedience, poverty, and resignation to his fate." — Frederick Engels, 'The Condition of the Working-Class in England'.

These words might well have been written about the colleges in which we worked. We now believe that the education system is a fundamental part of capitalism, essential for the maintenance of the internal set-up, and of world neo-colonialism. When we began to work we simply felt that the way in which the 'third world' was being dealt with in education was a 'bad thing'. We now realise that the many falsehoods and half-truths which are taught about the causes of poverty, 'disasters', 'primitiveness' etc. are essential to the continuation of neo-colonialist exploitation. We now believe that it is impossible to bring about any significant change by adding more information on the third world to the existing system; we must rather attempt to transform the system into a force for the creation of liberation and understanding, rather than (as at present) mystification and apathy.

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'World Studies is a good thing'

— a weekend conference for teachers

William Shaw

'Education for a World Society' — one of the many sources of practical problems seems to be the fact that teachers often do not feel qualified or confident to teach about the present as distinct from the past, and about the politically controversial as distinct from the relatively safe and certain. One way of beginning to tackle such problems is to arrange residential workshops and conferences. But how should such occasions be organised? To what extent, if any, is it appropriate to have formal lectures? What are suitable activities when those present may vary enormously in their academic knowledge, their commitment to global perspectives in education, their specific involvement in education, their political beliefs, their perception of what is most urgent in their own work?

This article describes a weekend workshop which took place, with such questions in mind, in England in 1975. The workshop was one of a series of four, all broadly similar to each other in their format and participation, which were arranged by the World Studies Project, a curriculum development project based in London. All four were attended by observers from Institutions outside UK, who subsequently wrote evaluative reviews. The author of this one, Dr William Shaw, has himself had occasion to organise several conferences for teachers of world studies in the United States. He works with the Global Studies Program of the Charles F. Kettering Foundation, Dayton, Ohio.

1. Introduction

This report has been prepared by an 'outside observer' — a person from the United States — about the events of an April 1975 conference in England entitled **Only One Earth — What and How Should we be Teaching?**, attended mainly by educators from the United Kingdom. The meeting was held at the University of Keele near Stoke-on-Trent in central England. The University has an Institute of Education with special focus on teacher education in World Studies.

The aim of the conference was to provide a forum in which questions related to World Studies could be raised in a three-way exchange: between teachers in secondary schools; teachers in colleges and institutes of higher education; and representatives of agencies and organizations active in this general educational field. The definition of World Studies was not an agenda item, but there seemed to be general agreement that certain issues were included: the distribution and consumption of the world's resources, relations between developed and developing countries, the control of armaments, the limits to economic growth, and change towards a stabler and more equitable world order. The conference focused instead on the identification of issues and questions related to teaching World Studies in secondary level schooling. The following questions were illustrative of the discussion focus:

- How should we be teaching about conflicts and controversies in secondary schools?
- What are some criteria by which we can select materials and plan courses in world studies?
- How can we avoid over-simplifying, and yet also communicate, a sense of vital interest and urgency to students?
- How can we guard against merely perpetuating bewilderment and prejudice on complex and controversial global issues?

Participants

Most of the 37 conference participants were self-selected, and came on their own initiatives by paying a conference registration fee. They were not representatives of their respective institutions. In nearly all instances, the participants came singly without being accompanied by colleagues who shared similar interests. Very few of the participants knew each other prior to the weekend conference. The age of the participants varied from early twenties to early sixties with the bulk of people in their early thirties, or younger.

It was generally not clear why the conference participants had become interested in global issues. Based on random conversations, only a few of the people had travelled outside of the United Kingdom or Western Europe. When asked at the outset to write their expectations for the conference, most people reported their desire to see new ideas and methods for teaching world studies used in other schools, and to establish new contacts with people

having similar interests. It was interesting to note that no one stated a desire at the outset of the conference to explore more fully the basic assumptions and beliefs which underlie the teaching of World Studies. Yet, midway through the conference a majority of the participants expressed some concern about the need to clarify the aims and purposes of the general area of world study.

2. The Conference Agenda

The conference agenda was very tight with limited flexibility for creating and/or accommodating time fluctuations (perhaps a major weakness of the conference). The agenda was basically broken into five major activity components which related to the time slots: Friday evening, Saturday morning, Saturday afternoon, Saturday evening, and Sunday morning. In order to fully review the major workshop activities, this phase of the report will consider each of the time segments.

Friday evening —

The general introductions were completed in late afternoon in a large group setting with people joining in pairs and introducing themselves to each other and then the opposite person introducing his partner to the large plenary session. It seemed to work fairly well at the time and to cause good interaction very quickly. However, as the weekend progressed, it became more apparent that the introductions had been inadequate, and that people probably did not know the other participants any better than had they simply gone around the room at the beginning and had brief introductions. It may have worked better in small groups of six to eight people.

The first substantive activity began in small, assigned discussion groups with five to seven members. The groups were asked to review 15 short case histories, taken from actual school settings, which described problems involving the teaching of world studies. Examples of the case studies included community backlash as a result of teaching about global issues, lack of agreed-upon aims in world studies within the teaching team or department, student disinterest in topics related to global issues, concern by school per-

sonnel about the complexity of world studies, and the danger that stereotypes and prejudices would be reinforced rather than dispelled. The fifteen case histories were briefly discussed by the groups prior to the evening meal and three problems were singled out for further discussion later in the evening session. During the brief pre-dinner time period, 30-45 minutes, it might have been more productive to have given further effort to the getting acquainted activity, and to sharing personal hopes and expectations for the weekend workshop.

After the meal, the small groups reconvened for further discussion on the underlying problems and issues in their three selected case histories. The groups prepared large sheets of newsprint with their major discussion points on specific case studies. These sheets were taken to the final evening plenary session and tacked around the room for all to view.

The final plenary session on Friday was somewhat difficult — it was, as one participant stated, “too diffuse and too late.” It was expected that the groups would join together to compare their discussion on the case studies they had considered. The plenary session did not seem to provide an adequate forum to share the flavor of group discussions since most had been dealing with different case histories. Fifteen case studies proved too many to consider. Given the limited time, it would have been better had there been only six to eight case studies with the instruction to discuss in-depth either one or two cases. The format of the activity was good, however, since it proved a technique for people to quickly move to an informal, small-group setting where the discussion was open and active.

Saturday morning —

The major activity focused on a simulation in which one group, called change agents, was instructed to attempt to introduce world studies into the secondary school curriculum. The conference participants were divided into either change agents or decision-makers. Each of these groups was subdivided into five units: school administrators, teachers, students, parents, and community

leaders. It was the task of the change agents from each group to plan and prepare a proposal for consideration by the decisionmakers on the implementation of world studies in the simulated school setting.

The exercise was carried out by the two groups — change agents and decisionmakers — working independently in separate rooms and then coming together for meetings. The change agents would meet with their counterpart decisionmakers to present their proposals and to respond to questions. Each of the five subgroups prepared proposals for consideration and possible implementation by the decisionmakers.

The end point of the simulation was supposed to be some action by the decisionmakers relative to the implementation of the world studies proposals. The decisionmakers had several alternatives: they could reject the proposals entirely; accept portions of them; make recommendations for modifications; or fully endorse the ideas. The decisionmakers had various means for implementing the proposals: the allocation of financial resources, official approval, or support. The final amount of resources allocated to the proposals was an indication of the extent to which the change agents had been successful in 'selling' their proposals to the decisionmakers.

The results of the simulation exercise were indicative of the problems that exist in school settings. The decisionmakers provided less than one-fourth of their available resources for the implementation of the proposals on world studies. This was not from a lack of interest — so they said — but because of the lack of clarity provided by the change agents on questions related to the purposes and objectives of world studies. What did the change agents wish to accomplish by introducing world studies in the school? What was their 'plan'? To these questions, the change agents seemed to miss the point of what the decisionmakers were asking for and, consequently, never responded with the appropriate answers.

The simulation provided some valuable les-

sons, and caused several participants to note later that the exercise made them "less sure of what world studies is about." This response partially explained the communications gap noted between the decisionmakers and the change agents; the limited response to the question of purposes and aims was probably largely due to the difficulty of most people articulating what they believe in this area of study. The stage was very well set by the simulation to begin an excellent discussion on the values and beliefs which the teachers held about global issues. It was a good simulation and would merit repeating in a different setting.

The major limitation of the simulation was related to the overall time problem. There was not enough time for the change agents to adequately work through their proposals, and, therefore, the decisionmakers were unable to adequately play their role. More critically, there was an inadequate amount of time for 'debriefing' the simulation exercise. Approximately two full hours should be spent on the simulation and one hour of debriefing in small groups. The tight time pressure to move beyond the simulation to the next activity on the conference schedule may have caused some frustrations and negative reactions by the participants. It also weakened the impact of the simulation.

Saturday afternoon —

A series of five 90 minute workshops were featured to demonstrate new materials, teaching ideas, and planning techniques. Each workshop had five to eight people present. The topics included: armaments and world order; interrelatedness of global issues; recently published multimedia packs about Africa; sexual and cultural identity; and an approach through visual symbols to better understand values and aspirations. The participants had the opportunity to attend two different workshop sessions during the afternoon. Both of the sessions attended by this writer (global interrelatedness and African curricula materials) were very well done. Participants reported similar reactions from other sessions. Many people indicated that they found the workshops quite useful because

the information was immediately helpful to them in the classroom. The sessions also provided a good setting for the exchange of ideas and first-hand experiences between practitioners — an expectation which nearly all of the participants had for the weekend conference.

Saturday evening —

An interesting technique for focusing on world studies was featured: exploration through drama. It provided a good opportunity for relaxation while continuing to work on the main focus of the conference. The instructions for the activity were to work in small groups to devise, rehearse, and present some brief mimes or sketches related to world studies. There were five groups and each worked independently for nearly one hour before coming together to present their dramas. Some of the results were very creative and well executed.

Most people reacted with some hesitation at the outset of the activity, but moved along quite well once they were into the task. The time allotted for this exercise was adequate and it was something which could be adopted in a classroom setting. The technique may have been better for the first evening of the conference since it seemed quite effective in breaking down barriers and getting people involved in some activity — participants were forced by the exercise to do something; they had to express themselves.

Sunday morning —

The primary activity was to join small, homogeneous groups based on professional backgrounds for discussions on 'planning and network building.' The idea behind the activity was to give the conference participants the opportunity to build a 'loose network in the future to give each other stimulus and support.' The group in which this writer participated had an active discussion over a range of topics:

- What is world studies and how does it fit into schools?
- Should world studies be a separate course, or is it part of a broader picture?
- What are some 'principles' for planning a world studies syllabus?
- Is it realistic to raise the 'consciousness level' on global issues in a weekend conference?

The morning discussion was interesting and insightful, but it did not concentrate on designing a network of interested parties. Based on the morning activity, it would not be likely that a network process to share ideas and materials would evolve. There should have been more focus on the topic if such an outcome were anticipated. The participants appeared to endorse the concept of a network, but there were no plans formulated to facilitate such a process. Moreover, since most participants were acting independently, any future network seemed remote without formal endorsement and recognition by their respective institutions.

3. Overall Assessment

The following comments are intended to give some comparative and evaluative reactions to the conference, keeping in mind the US-based perceptions of the observer. Three parameters will be considered: content, participants, and process.

Content —

The content of the workshop focused on a series of major activities as noted above: case studies, simulation, new materials, new techniques, and reflection. In some ways, the rapid pace of the weekend made the variety of activities appear isolated from each other without a sense of continuity between sessions. For example, the case studies were not linked to the simulation exercise; there did not appear to be an attempt to look at the implications of one exercise relative to another. As a result, the content of the workshop seemed to be made up of a series of separate entities without any interconnectedness except for what the participants supplied for themselves. The total workshop may have lost some of its potential impact as a result of this factor.

It was interesting that when the conference participants were asked on Friday evening to record their expectations for the weekend, no one indicated an interest in working on the goals and objectives of world studies. However, by noon on Saturday when the participants were again asked to respond in writing, over half of them indicated some concern

about the lack of 'real' discussion on basic issues surrounding world studies. One participant summed it up by saying that 'tacit acceptance' of world studies seemed to be a 'good thing' without any concern for the rationale behind such activity. It seemed likely that the simulation exercise had been very successful in challenging the participants to clarify what they believed and valued in the area of world studies.

This observation is similar to teacher workshops in the United States. Teachers often attend such sessions with the primary expectation of being able to glean a few new ideas which they can immediately impart to their classrooms. They do not attend the meeting with a sense of concern or questioning over what should be considered when teaching about global issues. It is only after they see the breadth and scope of the field, and have a chance to interact with other people, that they begin to question some of their own assumptions.

As a result of a variety of observations and experiences in teacher workshops, this writer has concluded that the first priority of such conferences should be to assist teachers in the process of better understanding what it is that they wish to accomplish. Only when this process has been completed are the teachers prepared to search out and design new materials to meet their own classroom needs. The availability of good materials and ideas is nearly unlimited, but the teachers must know what they want to do before they can adequately select the best available material. The limiting factor in most world studies programs generally lies in the lack of specific goals and objectives as opposed to the lack of adequate materials.

Ironically, the workshop may have had too much 'content'. Several participants expressed a concern over the lack of time to share information with their colleagues. Some schools had very active world studies programs, but there was no specific time set aside for sharing this information. Such an activity might also have improved the likelihood of a network of teachers forming to

share and exchange materials and ideas.

In summary, the content of the workshop consisted primarily of a series of activities aimed at suggesting new ideas and techniques for teachers to take back to their home institutions.

There was limited focus on building a rationale about the aims and objectives for world studies. For the few participants who had concluded why they were interested in world studies, and what they wished to accomplish, the content of the conference gave them new ideas, material resources, and possibly some new contacts. However, for the majority of the participants the workshop content appeared to be less than optimum because they did not have the philosophical cement necessary to select, sort and challenge the potpourri of ideas and activities.

Participants —

As noted earlier, they tended to be younger than thirty in age and came independently to the conference without any endorsement by their home institutions. They were, in a sense, 'self-selected' participants who were highly motivated to attend the meeting and pay their own expenses, but came without any responsibility to share their weekend experience beyond themselves.

In future workshops it might be important to consider the *raison d'être* of the conference before selecting participants. Is there an expectation for participants to return to their home institutions, and attempt to facilitate change relative to world studies? Or, is the conference aimed primarily to meet the interests of the participants without concern for whatever spinoff impacts might occur? Dependent upon the answers to these questions, quite different people might be selected for participation. Younger people acting independently without official school support or peer constituency may have very limited chance for introducing curricula changes into a school system. Such a task is very difficult even under ideal conditions. In the Keele conference the participants tended to react as though the *raison d'être* of their

presence was mainly for self-enlightenment, with limited concern beyond their personal needs.

Several of the participants were highly motivated in the broad area related to political systems, redistribution of goods, and structural violence. Approximately one-fourth of the participants fell into this category and tended to mass together in a rather loose fashion, thus separating themselves from the other participants. The number of people falling into this broad category was much larger than one might expect to find in a similar workshop in the United States, where the participants would tend to be less politically active.

Process —

The meeting was well planned and administered. It was evident that consideration had been given in planning to issues related to group dynamics. The pacing of activities and the size of groups seemed appropriate. The conference administration was well managed with a sense of freshness and levity, properly mixed with purpose and seriousness.

There was rather heavy emphasis during the meeting on small-group activities with fairly short, crisp plenary sessions. The large sessions were limited in time and varied in content so that participants did not get bored with long monologues. There was the opportunity for active involvement by all participants.

The small discussion sessions may have been more productive in terms of creating the necessary base for a network to evolve had the groups remained constant throughout the weekend. This obviously would have had the disadvantage of limited interaction with a larger number of people. Perhaps this tradeoff should consciously be made during the conference planning: is it more important to have an in-depth, close relationship with a small group within a short time period or a brief exposure to a larger group over the same time frame?

An interesting technique of self-assessment

by the participants was used during the conference. Approximately every 3-4 hours, the participants were asked during the plenary session to respond in writing to two or three questions about how the meeting was progressing and how they reacted to different activities. The unsigned diaries, as the responses were called, were collected, and reviewed during break periods by the conference directors. The responses provided an on-going assessment of the meeting and suggested changes that were in order. It was a good technique and also provided valuable feedback for evaluation purposes after the meeting. For this writer, it was an important new idea and technique for use when planning and directing a conference.

As has been inferred throughout this report, the limited time schedule, coupled with the heavy demand of activities, may have restricted the overall potential of the conference. The problem of overloading the formal, structured schedule is an important issue which merits consideration during conference planning. There is an ever-present danger of crowding as much activity as possible into a short conference under the assumptions that: 1) the people want, and have the right, to get everything they can in the short time period; and 2) the information is so important and the opportunity to share it so critical, that to overlook the chance would be a breach of responsibility. **Little or no thought is given to the limitations of human physiology and mental capacity to absorb all of the information; there is limited attention given to learning theory which indicates how and when people best learn. This important issue can be summarized: how do you arrive at the proper balance between structure and non-structure, formality and informality, without overburdening the physiological limitations of man, or shirking the realistic responsibilities of providing a worthwhile meeting?**

WILLIAM SHAW

'My move. What do I do?'

— some problems in the classroom

'Education for a World Society' — it is not just a question, as the previous articles in this issue of the New Era have recalled, of clarifying aims, content and methods. The teacher needs also to develop personal and professional skills in interaction with others. Some of these skills are recalled in the short stories which follow. The stories are all fictionalised descriptions of real events.

What, both in theory and in daily methodology, are responsible ways of handling in the classroom issues which in world society at large are controversial? How do I negotiate with others in this regard — for example with employers and seniors, with colleagues, with examination boards, with leaders of public opinion, with the parents of my students? What are the personal qualities of self-confidence and inner resilience which I myself need, and how are these developed? Particularly how do I handle questions of power and authority in society at large when right here, in front of my own nose in the classroom itself, there is a delicate social order which may at any moment (I feel) disintegrate into chaos? How do I develop an inner security with which to face such 'chaos', and to live with it, and learn from it, and help my students to learn from it? I am caught in intricate patterns of dominance and dependence — I am both a topdog and a underdog. How can I see my reality as a resource for learning rather than as merely a hindrance to learning? How can I extend the circle of my own freedom? How can I develop my own self-reliance? How be, here absurdly in this one place and at this historical moment, an agent of change towards a better world?

Such questions are made concrete by these stories. The stories were written by practising teachers, but have been edited and fictionalised. They have been used in this form for discussion during 1975 at several workshops and conferences arranged by the World Studies Project, London. They are reprinted here in the hope that many readers of the New Era may be interested, in their turn, to consider in further detail the issues which they raise.

Sheila and Shanta

I'm teaching a fourth form, 'average' ability in this mixed urban comprehensive school. Subject is world food situation, and I've prepared some worksheets with graphs and statistical tables, and questions about them. Pupils not very interested, but on the whole getting on with it, in very desultory way. In back row is Sheila, combing her hair, and chatting about the forthcoming week-end to her neighbour. I several times tell Sheila to be quiet and to get on. Eventually I order Sheila to move to the front row, where the only vacant seat is next to Shanta, who's recently joined the school from the Punjab. "What me sit next to a nignog," says Sheila, "not on your bloody life." My move. What do I do?

really 'thinking aloud'. Certainly I myself am never unworried enough to relax and think aloud. Nor on the whole are they. Even if one of them does start talking really thoughtfully — trying to work something out by talking about it — the others don't listen, and probably just muck about. One of the worst things of all, I think, is the way they very seldom seem to listen, or to try to listen, to each other. They either literally don't bother to hear each other, or else sort of snarl and jeer if anyone seems to be getting serious about anything. This seems particularly sad in view of the subject, Human Rights, that we're supposed to be doing.

'Thinking Aloud'

We've been doing some work on Human Rights — the historical aspect, race, Northern Ireland, South Africa, etc., etc. I find that even with Mixed Ability classes I can do quite a lot of chalk and talk type teaching. But the trouble is that we never have, I realise, a real discussion. The kids answer my questions readily enough, and a handful of them are usually ready to come up with ideas of their own. But it virtually never happens that, for example, there's someone

Worksheets

Increasingly at our school these last few years there's been a great emphasis on, as the jargon is, 'individualised learning'. In practice this is a 1970s version of the time-honoured idea of 'Divide and Rule'. It involves handing out a whole lot of scruffy pieces of paper called worksheets, and getting kids to fill up a lot of paper with stuff they don't understand in answer to a question they've no real interest in. The other evening I visited an old-boy of the school, who'd done very well for himself and was grateful for what the school had, as he puts it, "done

for him." I was sure he could employ two coloured students who were just leaving. But he refused: customers wouldn't like it — "you know," he said, "these coloureds are not very intelligent." So whatever **had** our school done for him, with all its swinging teaching methods? Certainly not changed any of his ideas. How do I explain what I feel to my colleagues? And what's the alternative to all these wretched worksheets?

Power and chaos

We've been doing some work on Cities. Booklets and worksheets written by a colleague. They're highly factual and clearcut, and the kids are more or less quiet and get on with them. "Read page 4 of the booklet, copy the map of Boston into your exercise book, write its title underneath, and give two main reasons why many middle income Americans are moving into the suburbs." That sort of thing. It seems to me pretty pointless. So I duplicated a few extra things, on power and planning in cities etc., including that jingle "The reason why cities are ugly and sad/Is not that the people who live there are bad/It's that most of the people who really decide/What goes on in the city live somewhere outside." But once we started looking at fundamental things, like who should have the power to build what where in a city, the class completely disintegrated. Virtually no-one, not even the normally bright and docile kids, took an interest. Just apathy and mucking about. The only solution seems to be to crack down again with copying maps of Boston into your exercise book. But surely there must be something better than that?

Acting and stereotypes

The lesson before, the geographer is supposed to have taught them "all they need to know" about Borneo, and before that the history teacher has done the Dutch and English in the Far East. Now, they're with me for some expressive drama. The boys are working out the idea of the hunt, and the girls are improvising an inter-family dispute. I watch one thick-set fellow, feeling his way through the wood. He quietly pushes aside a leaf and smells a flower — the gesture is

so eloquent that I am sure it means that and yet so naked that I look elsewhere. Three of the boys are fighting and say they are head hunting. The girls are arguing furiously, and I find it's about sex — natives, it is claimed, are always ready for it. My presence shuts them up, and one girl says could they dance — "That's how Dayaks worship." So they do, vividly and with energy, in what they assume is a 'primitive' way. And so the double-period passes. As they leave, one boy asks when are they going back to 'ordinary lessons'? For once, I don't join my colleagues for lunch, but go for a walk. I am very depressed. Clearly, the whole thing's a mess. I believe in subjects helping each other, but here there are no real links at all. I believe children can be enriched by experiencing the life of other peoples, but here they are caught in stereotypes and having prejudices confirmed. And yet there were those moments when one saw the "flash of hidden things" — it mattered for one or two of them. So what ever do I do?

'The boringest subject'

I am teaching English in the first year of an Upper School. I decide that it would be rather unusual, interesting, and certainly very valuable, to gear the whole autumn term's work to World Problems. This will be the focus for all our creative writing, and comprehension work, and so on. So I prepare a whole lot of material about the 3 Ps — population, poverty and pollution, and also ocean resources and the law of the sea, and the arms race, and the idea of world community. I announce my plans to the class, and even though they're all new to the school, and you'd expect them to be reasonably docile, they groan and mutter. "Not population **again**, surely." . . . "I've done poverty every year since I was in the Infants." . . . "It's such a **drag**. . . ." "War's the boringest subject I've ever done, it's even **boringer** than environmental studies." What do I say? What do I do?

"You're paid to survive"

I move to this so-called comprehensive school — it's really two sec mods shoved together

—in an industrial city. Third year humanities, and I'm to teach a course called World Order in the Twentieth Century. The class is mixed — racially, sexually, culturally, intellectually, and also behaviour-wise. Quite a fair number are 'rough', and the only form of discipline they've ever responded to so far is corporal punishment, started by parents and continued by teachers. I'm a pacifist (I think), and I'm not prepared to hit them, or to send them to the deputy head to hit them on my behalf. Most of the other teachers hit them, so far as I can tell. Result is they think I'm soft, and I just can't control them. One day when I'm sitting in the staff room at the end of the afternoon, too tired and depressed and miserable to get up and go home, the deputy head comes up to me. "You've got to realise," he says, "that these kids can't be treated like human beings. They're like animals, they've got to be kept down. It's either you or them, and what you've got to do is survive. That's what you're paid for, to survive." What do I reply? And what do I do?

'Playing war games'

I am arranging a one-day conference entitled 'Freedom in the Modern World'. The day before, a reporter from local paper phones and asks for details. Amongst other things, I tell him about a simulation exercise based on Southern Africa which we're going to have. Next morning I receive an urgent summons from the Head. He shows me a report in the morning's paper, referring to 'playing war games', 'young people expected to sympathise with so-called freedom fighters', 'Patricia Hearst', 'condoning the use of violence to bring about social change, rather than the use of proper democratic procedures.' "I think you'd better cancel the exercise," says the Head. The exercise is due to start in 20 minutes time. Colleagues and I have spent hours and hours preparing it. What do I do?

'Doubts and Questions'

We have a unit, as part of CSE Social Studies, entitled World Problems. Poverty, pollution, war, terrorism etc. We've thought it out care-

fully, and have gathered a lot of resources, and have written several booklets and worksheets of our own. But then suddenly we get a letter from the Head. He's had two letters himself. One is from a parent, a member of the PTA Committee. "Subjects such as these have a moral aspect," writes the parent, "and require instruction from the teacher. Children of this age should be told clearly about answers and solutions, not encouraged to have doubts and questions. It is not fair to them to overwhelm them with problems which they cannot comprehend, and which they can do nothing to help solve." The other letter is from our local MP, who's also on the school's board of governors. Apparently some parent has sent copies of two of our booklets to him. "Not the price of oil," he writes, "or inflation, or taxation, or the shortage of capital, are the real source of our current economic problems. The cancer in our society is teachers, priests, journalists, and others, who have received higher education and then use it to spread half-baked left-wing views." The head forbids us to make any further use of the two booklets in question. Our move. What do we do?

'You're doing splendidly'

I'd be all for World Studies if it wasn't for the people I have to try to teach it with. Miss K. regards the whole thing as an extension of scripture — "all the world for Christ" is her motto, and she's got all these illustrative case-studies of the souls saved by a mission in Lahore. But at least she's organised. D.T. does nothing but show them pictures of the starving, when he remembers to bring them, otherwise he falls back on statistics about world food and population, which he told the kids about last year anyway. I happened to mention the problem to the Head one day. "Stop worrying," he said. "Stop worrying. We raised £20 more for Oxfam than Whitley Girls. Your World Studies is doing splendidly. Fills up a Friday afternoon beautifully." What do I reply? And what do I do?

Concepts or topics?

A teacher in our Humanities team writes a booklet on Race. It's made up of news cuttings

— immigration in Britain, the dockers marching for Enoch, the assassination of Martin Luther King etc. There are questions at the back of the leaflet like "Why do you think Mr Powell's speech raised such a storm?" and "Why was Luther King opposed to violence and rioting?" My own view, as co-ordinator of the team, is that it's quite good. But at the team meeting someone objects very strongly. There are some very definite scientific facts to be learnt about race, she says, and worksheets on this subject should be systematically structured just the same as worksheets in chemistry and physics are. Also she says that Powell and Luther King shouldn't be taught about independently of concepts like "exploitative division of labour in capitalist societies" and "nonviolent revolutionary change towards participatory democracy." These concepts, according to her, are every bit as straightforward as 'photosynthesis' and 'ecological balance', and should be taught in the same kind of tight and structured way. And not by asking kids what they think of woolly extracts from the Express and Guardian. She speaks extremely forcefully, and the colleague who wrote the booklet is clearly upset. Where do we go from here?

(continued from page 221)

If a serious attempt to do this is to be made it should include much more careful analysis of the function of education (and particularly teacher education) in propping up capitalism in Britain and neo-colonialism abroad. This would include some detailed examination of the prevailing myths, and their astonishing capacity to survive serious academic research (which in many cases reached different conclusions decades ago). It would also include an examination of the function of 'banking' education methods, the control-systems embodied in teaching practice, and the way they create apathy and authoritarianism among young teachers. It would not neglect the class basis of the education system.

Further, any such serious attempt should include a strategy for transformation, relying

The empty chairs

There are three of us — college of education lecturer, head of geography department at a comprehensive school, and education organiser with an aid agency. We decide to hold a one-day World Studies conference at the main teachers centre in the city where we work. We write to the Secretary of State for Education and Science to ask if he would come and give the opening talk, and to our slight surprise but enormous pleasure he agrees. We circularise schools with details, and get applications from 50 teachers. The day arrives, the Secretary of State arrives, the three of us arrive, — but only sixteen teachers arrive. We wait fifteen minutes for possible latecomers, but there aren't any. I sit looking at the empty chairs, and I look at the people who've come. I know virtually every single one of them. They're the old faithful, the converted, the ones you always see at conferences like this. It's my job, as chairman for the first session, to get up to introduce the Secretary of State. I've got my usual little speech prepared, which these people have all heard before. I guess they've all probably heard the Secretary of State before as well. I stand up. What do I say? What do I do? And after the day is over, what do the three of us do next?

much more on collaboration between 'outsiders' to the college like ourselves and the small numbers of students and lecturers already committed to the kinds of change we have outlined. This approach should alleviate the organisational problems we have faced, and should provide a secure base for mobilising larger numbers of 'apathetic' students.

Such a strategy should be based on analysing the functioning of the college system as above, supporting militant action when appropriate, and creating groups and situations where mutual learning and 'liberating education' can actually take place and be experienced. Practically, it should be closely based on the problems which students feel exist in the college.

PHILIP BOWLER, ANDREW JENKINS

New Era Report for 1975 and AGM Discussion*

1. **The editors.** During the year David Bolam, Editor of the World Studies Bulletin, and David Bridges have retired. In paying a very warm tribute to their friendship and collaboration, the co-ordinating editor considered that the experiment of a troika begun in 1972 had added a freshness and a wider source of content to the journal. Members were reminded that editors, associate editors and the Hon. Treasurer were appointed for three year periods with the possibility of re-election.

The retiring editors are to be succeeded by Robin Richardson, Director of the World Studies Project, already known as Guest Editor, and Colin Harris of Balls Park College of Education, Hertford, who was responsible for the WEF book 'World Perspectives' and who is to be Reviews Editor for films and books. Members are invited to join the reviewers panel by informing Colin Harris of their field of interest. Antony Weaver will remain as co-ordinating editor. All three attended the Indian Conference, and closer proximity to London now should make for improved co-ordination.

2. **Special issues.** The policy of enlisting help from National Sections has continued. Dr Marion Brown of New York was responsible for bringing out the United States issue in January on the Environment and Mrs Hine Potaka collected material for the November issue on Maoris in New Zealand. As well as the intrinsic interest of these issues to other readers the task of producing them seems to strengthen Sections concerned. The editors are in negotiation with Mme. Francine Dubreucq and Professor Hermann Röhrs about special issues or contributions in French and German respectively.

The regional issue on Prisons appeared in July/August with contributions from the United States, Holland, Norway and the United Kingdom. Though the notion of regional issues, which the WEF as a national organisation is uniquely placed to bring out, was advocated in Bombay and fully accepted by the editors in principle, they are more difficult, and need a considerably longer time, to organize.

3. **Administration.** The distribution of the Journal and collection of subscriptions is now in the hands of the Hon. Treasurer, William Johnson, and his assistant, Joan Watson, to whom the editors are extremely grateful for a great deal of work done behind the scenes.

As mentioned in the previous report, costs of printers' wages, paper and postage have increased several times over. The price of the journal has been raised only by 50p since the 1950s and the net increase of subscribers is about 200 per year. Yet from January 1976 it has been seen to be essential to raise the price to £3, or \$8, per year and to reduce the number of issues to six. The number of annual pages, however, it is anticipated will remain unchanged.

4. **Promotion.** Meanwhile a number of small professional and other journals have had to cease publication altogether because of rising costs. The Guiding Committee is alert to opportunities for negotiating that such readers might transfer their subscriptions to the New Era, or the other journal be incorporated in some way. It is hoped to present further information on this in January.

With the December issue is enclosed a flyer which readers are asked to use for publicity; translations are expected to be available shortly in French, German and Italian too.

WEF Sections are urged to institute two kinds of membership: (i) to include the New Era subscription — which it is hoped will apply to the majority and which would ease the Hon. Treasurer's task, and (ii) for membership of the Section only. (see 1975, p.166 iv).

A.W.

18 October 1975

*Other items from the AGM will be reported in the January/February issue.

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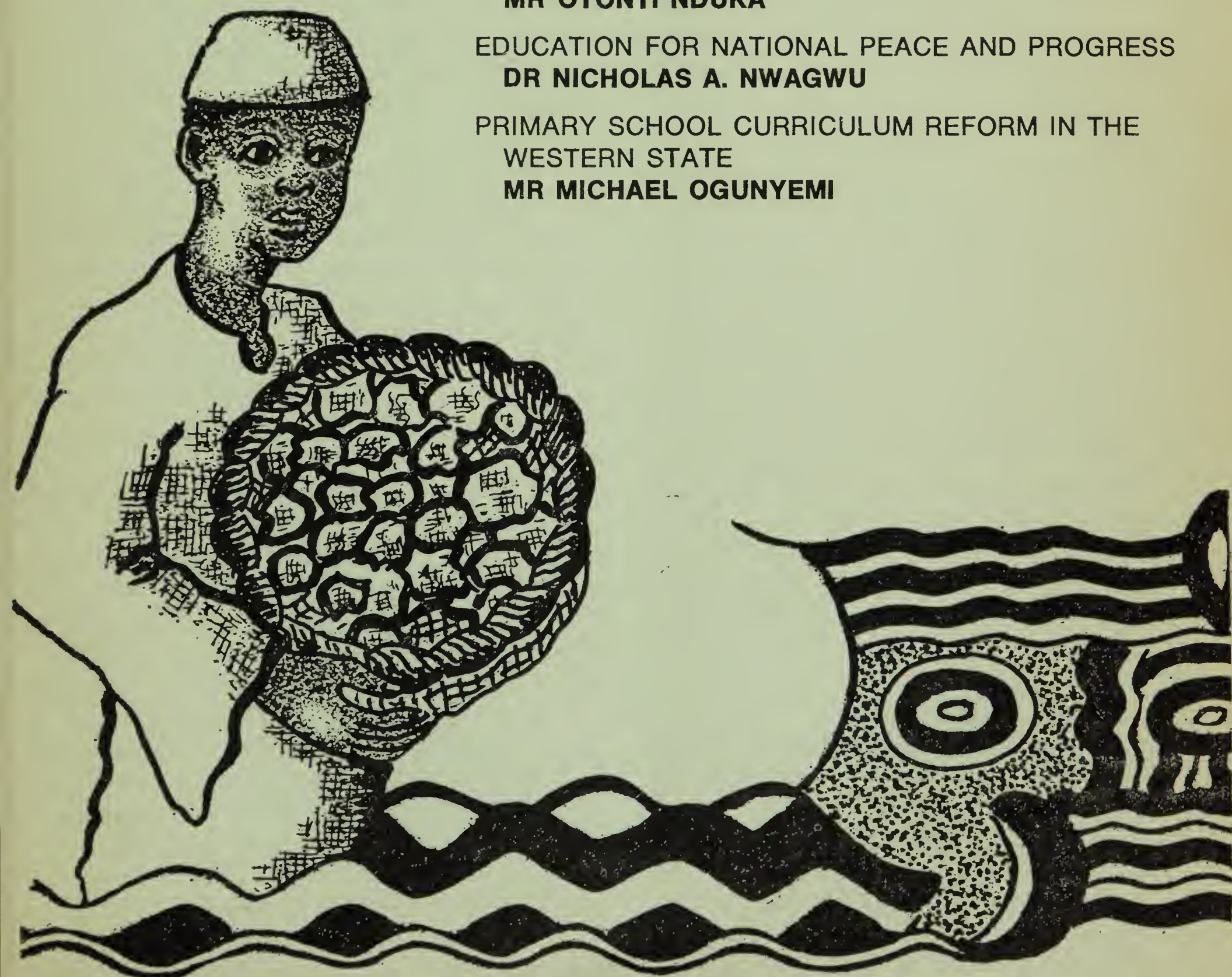
CHANGE IN NIGERIA

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WESTERN STATE
MR MICHAEL OGUNYEMI



Education and the realisation of social justice and human rights in Nigeria

Mr Otonti Nduka is Senior Lecturer in the History and Philosophy of Education at the University of Ibadan, Nigeria. During the Autumn Term, 1974, he was a visiting lecturer at the University of Cardiff. The following article was contributed to the Conference of the World Council for Curriculum and Instruction on 'Education for Peace' held at Keele in September, 1975. A full report of this conference will be published next June, edited by Magnus Haavelsrud of the University of Tromsø, Norway. We are grateful to him for allowing this preview of one of its contributions.

The problem which this paper sets out to examine, viz. the role of education in the realisation of social justice and human rights in Nigeria, is best understood in a world-wide context. As a member of the United Nations Organisation, Nigeria subscribes to the Universal Declaration of Human Rights. Article 26 of the Declaration states, *inter alia*: "Everyone has the right to education. . . . Education shall be directed to the full development of the human personality and the strengthening of respect for human rights and fundamental freedoms". Indeed, the connection between education, on the one hand, and justice and human rights, on the other, is emphasized in the 4th clause of the preamble to the Constitution¹ of UNESCO: "That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern". As if to place her national aspirations on the same international gold standard, two of the five principal objectives Nigeria set out to achieve in the 1970-74 plan period and, no doubt, beyond it are: "to establish Nigeria firmly as (i) a just and egalitarian society; and (ii) a free and democratic society".² The question is, how far have these laudable ideals been realised, or even how far are they realisable, in the Nigerian context?

THE WRONG WORLD CAMP

The constraints on the realisation of those lofty ideals are partly external and partly internal. Let us take the former first. As a developing country Nigeria belongs to the wrong camp which has 80 per cent of the world's population but controls only 20 per cent of the world's wealth. The other camp, which has 20 per cent of the world's popula-

tion and includes the industrialised countries, controls 80 per cent of the world's wealth.³ To borrow Runciman's⁴ terminology, the one group feels itself to be in a state of relative deprivation vis-a-vis the other. Nor is it without significance that most of the countries in the former camp were at one time or the other under Western political and/or economic domination. As Barbara Ward further points out, in spite of the difficulty of striking a balance sheet of colonialism, "one can at least say that the colonial inheritance, along with its advantages, has created some tough obstacles to the processes of speedy modernisation."⁵

The wide gap between the total GNP of the developed countries and the total GNP of the developing countries is reflected in the proportionately as well as absolutely higher sums which the former as compared with the latter spend on education. A recent UNESCO study reveals that in 1968 "the developed nations' expenditure on education rose to more than \$120,000 million, and that of developing nations to less than \$12,000 million . . . with only one-quarter of the young people in the world, industrialised countries spent ten times more money on education than the developing countries."⁶ The study finds the ever-widening gap between industrialised and developing countries a serious matter, since "education is the indispensable instrument for the propagation of science and technology which is fundamental to the success of developing countries' current endeavours."⁷ It may well be that the solution to the Nigerian problem will have an international component.

IMBALANCES WITHIN NIGERIA

On the other hand, the solution to the problem may lie mainly, if not entirely, in the hands

of Nigerians themselves. A closer look at the Nigerian scene reveals that the developmental and educational gaps which exist between the different groups of countries referred to in the preceding paragraphs are reproduced, **mutatis mutandis**, in the Nigerian environment. The most widely recognised gap and, at present, the most politically sensitive talking-point, is the educational imbalance between, roughly, the six southern states of the Federation and the six northern states. Table 1 below, which is based on a study carried out in 1970 by the Somade Committee, gives an indication of the magnitude of the imbalance, even after allowing for the enormous advances that have been made throughout the country since the end of the civil war. The southern states which had been historically more responsive to Western Christian religious influences and education have made more educational progress than the predominantly Moslem northern⁸ states, where the Christian influence was rejected. The imbalance noticeable at the primary level is, of course, reflected at the secondary and tertiary levels of education.

Table 1
Primary Enrolment Fractions

| State | Primary Enrolment Fraction (%) | | | | | |
|---------------|--------------------------------|-----|-----|-----|-----|------|
| North-West | ... | ... | ... | ... | ... | 4.9 |
| North-East | ... | ... | ... | ... | ... | 8.6 |
| Kano | ... | ... | ... | ... | ... | 4.4 |
| North-Central | ... | ... | ... | ... | ... | 10.5 |
| Benue-Plateau | ... | ... | ... | ... | ... | 18.0 |
| Kwara | ... | ... | ... | ... | ... | 28.2 |
| Lagos | ... | ... | ... | ... | ... | 87.2 |
| West | ... | ... | ... | ... | ... | 45.6 |
| Midwest | ... | ... | ... | ... | ... | 74.0 |
| East-Central | ... | ... | ... | ... | ... | 64.1 |
| South-East | ... | ... | ... | ... | ... | 46.3 |
| Rivers | ... | ... | ... | ... | ... | 34.5 |

As significant as the inter-state imbalances indicated above are, they by no means exhaust the areas of actual and potential educational deprivation. One such area concerns the education of girls and women. The UNESCO study⁹ referred to above points out that "grouping Africa, Asia and the Arab states together, we find 50 per cent more boys than girls in primary schools, and 100 per cent more in secondary schools". In the Nigerian context, the gap between the education of boys and men and that of the female population is even wider, especially in the predominantly Moslem northern states

where such customs as purdah and early child marriage inhibit the progress of girls' education.

Another dimension of our problem is closely related to the social and economic gaps existing in the Nigerian society. There is a yawning gap between the rich and the poor. The salary differential between the highest paid classes and the lower paid ones is of the magnitude of 50:1, excluding, in most cases, the fabulous perquisites and fringe benefits which the favoured few enjoy. As regards education, while the vast majority of parents send their children to state free primary schools, most of which are of poor quality, the privileged few send their children to private and expensive nurseries and fee-paying primary schools, which are generally better staffed and well equipped.

The net result of the state of affairs described above is that all talk of the equality of educational opportunity in Nigeria rings hollow, more so when it is borne in mind that rural areas throughout the country have since colonial times suffered from a relative deprivation of basic social amenities, including educational facilities. When the other factors mentioned above are taken into consideration, it becomes obvious that the Nigerian society is anything but egalitarian. While it is beyond the scope of this paper to venture into the deep waters of the philosophical analysis of the concepts of equality¹⁰ and justice, the gaps which have been identified both at the national and international levels are *prima facie* no positive indices of a general and deep-rooted commitment to the principles of justice and equality.

SOME STEPS FORWARD

One would like, however, to credit both the international community in general and the Nigerian leadership in particular with a modicum of sincerity as regards their commitment to the realisation of the high ideals enunciated in the Declaration of Human Rights and the **Second National Development Plan 1970-74** respectively. This commitment is subject to the buffetings of national, class or even family and personal interests and pressures. The

most one can expect in the vast majority of cases are slow and halting attempts at narrowing the yawning gaps and the taking of some tentative steps towards the realisation of social justice. Where the circumstances are ripe¹¹ a more radical approach is adopted and more rapid strides are taken towards the realisation of the ideals of justice and equality, among others.

This article is abbreviated. The full version will be published in **EDUCATION FOR PEACE: REFLECTION AND ACTION**, edited by Magnus Haavelsrud, and it appears here by his kind permission. For details of this important publication of entirely new material, see page 59 of 'The New Era'.

That education, whether in its consumption dimension or its investment dimension, is one of the most important factors necessary for modernisation is now a common-place of modern sociological analysis. This is because education not only helps individuals to acquire some skills such as literacy and technical know-how but also is the vehicle for the diffusion of culture and the training of the mind to grapple with those ideas, e.g. scientific ones, which are part and parcel of the modern way of life. A developing nation such as Nigeria is caught in a vicious circle whereby the quantitative and qualitative poverty of her educational system perpetuates her poverty as a result of the system's failure to develop the human and national resources of the country. In order to extend the benefits of education to a much larger segment of the population and thereby close the educational gap that exists in the country, plans are afoot to introduce universal (compulsory) primary education (UPE) throughout the country as from 1976. The present oil boom which the country is enjoying makes it possible for the country to contemplate undertaking such a costly venture.

Even allowing for the successful launching of the UPE scheme, the educational gap between Nigeria and the developed countries will

persist for a very long time, especially as regards the availability of trained manpower. In fact the relative lack of such manpower, especially in the vital and sensitive areas of science and mathematics, will constitute one of the constraints on the success of the UPE scheme. It seems to me that here is a case where international assistance, either on bilateral basis or, preferably, through such an agency as UNESCO, can play a constructive and vital role and, at the same time, help to bridge the every-widening gap between the industrialised and the developing countries.

CHANGING SOCIETY: CHANGING SCHOOLS

Returning to the Nigerian scene, we notice that some of the educational imbalances, such as the unequal distribution of education among children from different socio-economic backgrounds, can only be remedied if a radical restructuring of the socio-economic system were to take place. This may lead to the abolition of the special nursery and preparatory schools, which play the role of maintaining, and even widening, the educational and consequent economic advantages which the privileged families enjoy. *

Whether special primary schools are abolished or not, one way of working towards equality and social justice is through the curriculum of the school, beginning with the primary school. The Nigerian educational system should at all levels aim at producing not youths whose heads are stuffed full with what A. N. Whitehead called inert ideas, which they dutifully reproduce at various public examinations, but youths imbued with live ideas, new attitudes and who have mastered new skills and are, therefore, in a position not only to examine their environment critically but also to transform it. Given the right calibre of teachers and an appropriate curriculum which imbues students with scientific ideas and scientific techniques at the appropriate levels, the schools may turn out youngsters who will be ready to do battle against the dead weights of ignorance, superstition, poverty and disease which seem to be the lot of the mass of the population of this country. The type of curriculum one has in mind can be adapted to suit an urban or a rural environment so that,

as Coombs suggests, the school "instead of preparing (students) to be sent to the modern sector in the city, should prepare them to help bring the modern sector to their own rural area".¹³ For instance, there is no reason why a school, even an elementary school, should not be able to teach the youngsters some new and improved methods of agricultural production and imbue in them zeal for adopting the new methods. Similarly, girls can be taught more hygienic and more scientific methods of household management. For its part the state should see to it that every school, be it in an urban or a rural environment, possesses the necessary complement of staff and equipment to discharge its duties to the youth of the new generation.

The building of a democratic society, which is one of the principal objectives of the Nigerian Second National Development Plan, is one of the best ways of ensuring the realisation not only of the ideals of justice and equality but also of the great body of human rights, since the principle of respect for human personality is one of the corner-stones of the democratic way of life. The curriculum in its totality can play a crucial role in this respect.

First, students in any educational institution, drawn as they probably might be from different racial, socio-economic and religious backgrounds, should learn to treat one another with mutual respect and tolerance. The teacher's role in this connection will consist in avoiding favouritism of any sort in the treatment of students while at the same time encouraging each student to develop confidence and self-respect. Whether in the classroom situation or in the context of the whole educational institution each student should be encouraged to develop his talents and abilities, such as intellectual, artistic or athletic abilities. Students should learn to respect talents and abilities as manifested by different people.

In the second place, the school should develop the spirit of co-operation. While the competitive spirit needs to be developed and encouraged in appropriate cases, it should be borne in mind that democracy is more

than selfish individualism. As important as the development of individual prowess and excellence may be, it is probably more important to develop the spirit of sportsmanship and fair play as well as, in appropriate cases, team spirit. As regards methodology, the use of the project method can make a vital contribution towards the inculcation of the spirit of co-operation. By taking part in a group project, each member of a team learns not only to make his contribution towards a co-operative endeavour but also to value the contributions made by others towards the execution of the project. In such ways the school makes a direct contribution towards the building of a democratic society.

This brief survey has revealed that the problem of the realisation of social justice and human rights is multi-dimensional. In our analysis we focused attention on the international and national aspects. We went on to examine the role which education could play in the solution of the problem. Education occupies a strategic position in that it is at once a sensitive instrument both for monitoring and for effecting progress towards the realisation of the ideals of justice and equality, among others. Our conclusion is that, with particular reference to Nigeria, education should be made a still more powerful and effective instrument. To achieve this it is suggested that the efforts of Nigerians themselves should be supplemented with aid from international organisations.

MR OTONTI NDUKA

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Notes and References

1. Cf. the 1st clause of the Preamble of the Declaration.
2. 'Second National Development Plan 1970-74' (Federal Ministry of Information, Lagos, 1970).
3. Ward, Barbara: 'The Lopsided World', p.11 (W. W. Norton & Co. Inc., New York 1968).
4. Runciman, W. G.: 'Relative Deprivation and Social Justice'. (Penguin Books Ltd. 1972).
5. Ibid., p.52.
6. Ward, Barbara, op. cit., p.52.
7. Faure, Edgar; et alia: 'Learning to be', p.50 (UNESCO, 1972).
8. Ibid., p.54.
9. Kwara State occupies an intermediate position in this comparison, being quite as educationally advanced as many of the southern states.
10. For a recent and wide-ranging analysis of the concept of equality, vide: Rees, John: 'Equality' (Pall Mall Press, 1971).
11. An analysis of such circumstances is given in, for instance: Johnson, Chalmers: 'Revolutionary Change' (University of London Press 1968).
12. In fact, the experts who recently carried out the study referred to above have specifically made such a suggestion: Faure, Edgar et alia: op. cit., p.54.
13. Coombs, P. H.: 'The World Educational Crisis'. p.82 (Oxford University Press 1968).

Education for national peace and progress: the case of Nigeria

This contribution was written quite independently of Mr Nduka's. Both men share the same concern for educational development in contemporary Nigeria. Inevitably, they refer in places to the same problems, such as the discrepancies in educational provision between the different regions, yet their articles are complementary: Mr Nduka discussed social inequalities, whereas Dr Nwagwu's focus is on the problem of national unity. Dr Nwagwu is the Senior Lecturer in Educational Administration and Planning, University of Nigeria, Nsukka.

The purpose of this paper is to present a picture of the interlocking relationships between peace, political, social and economic development, and education. An attempt will be made to show how education can, and should be used as an instrument for social reconstruction, national peace and progress in developing countries of the world. I have chosen Nigeria for the case-study, but it is apparent that the problems of national unity and development in Nigeria to a large extent are typical problems of most developing countries, particularly in Africa. Her approach to the issue of national unity, peace and progress can easily be compared with practices and problems in other countries.

Many countries, particularly in Africa, are made up of ethnic groups which are in perpetual rivalry. There is mutual suspicion and the fear of domination of one group by another. This fear of domination can be real, imaginary, or exaggerated, but it often leads to open confrontation, internecine wars, retardation of progress and national development. It at times results in outside interference or intervention and a serious threat to world peace.

In the last two decades, we have witnessed several threats to world peace which started originally as the domestic problems of individual countries. Due to international defence alliances, economic interdependence of nations and other vested interests of outside countries, what was strictly an internal stress, strain and conflict of small nations escalated to involve powerful nations in armed struggles. To cite but a few examples, the secessionist attempt by Biafra, the former Eastern Region of Nigeria, led to all forms of intervention and military aid by Britain, Russia and

Portugal, among other outside supporters during the Nigeria-Biafra War.

In the former Congo Republic (now Zaire), the secessionist move of Katanga Province received the military backing of Belgium and subsequent United Nations military intervention. In Burundi, the internal tribal struggles nearly resulted in a war between Burundi and Uganda. Recently, the French militarily intervened in the Chad Republic to prevent its disintegration. The cases of South Vietnam and Cyprus are still very fresh in the mind.

The line of argument in this paper is that the education of the masses can lead to better understanding, harmony and co-operative living among different ethnic and cultural groups in a country. This will ensure good government of the people and the country's peaceful development. This will lead to world peace by eliminating one of the major regular causes of international tension and conflicts. We shall now use the Nigerian situation as a case-study.

EDUCATION BEFORE THE NIGERIAN CIVIL WAR

The Nigerian Civil War, at times called the Nigeria-Biafra War, started in July 1967 and ended in January 1970. It was a convulsion that rocked Nigeria to its very foundations and threatened to divide the 'giant of Africa' into inconsequential, unviable, independent units. The author has no intention of delving into the historical development of the conflict, or the possible remote and immediate causes of the civil war. The matter of concern here is the role education played, or failed to play during the period of crisis in the life of the nation. However, before the military coup in January 1966, the counter-coup in July

1966, and the civil war that followed in July 1967, many Nigerians had developed doubts as to whether the country could survive as a united nation.

It is interesting to note that many observers blamed the system of education in the country for the crises she faced after independence in 1960. People have questioned the wisdom of allowing state governments in Nigeria to decide, organise and control educational policies. Attention has been drawn to the fact that each state was dominated by a major tribe, and its offspring, a controlling political party. Thus, if we accept the premise that education must serve the needs of the individual and his society or that it must be adapted to local conditions and be community-controlled, then politicians were given a very powerful weapon in being asked to formulate and control educational policies in their states.

In Nigeria, it was evident that politicians cleverly manipulated educational problems, opportunities, amenities and promises to serve their private, party, tribal and state interests rather than the interests of the students and the nation. Mr Baikie-Abdallah has in fact contended that one of the vacuums left by Nigeria's philosophy of education before the civil war was the absolute omission of intercultural education of the type that would promote mutual understanding among Nigerians. There is a very great disparity in educational provision between the Northern States and those in the South. The Southern States, under the stimulation and leadership of the vying Christian Churches, made phenomenal strides in education before independence in 1960.

On the other hand, the Northern States which are mostly of the Moslem religion did not allow the Christian missionaries to penetrate and open schools in the region. The leaders of the North placed Islamic education above Western education and in effect, priority was given to the former to the disadvantage of the latter. This should not necessarily have been the case. For example, Egypt, Morocco, Libya and Turkey are religious moslem countries but they have managed to marry and merge Moslem education with Western educa-

tion. Professor Lewis,² has pointed out that though Northern Nigeria was more populous than the South, by 1947 there were still only three secondary schools and about 1,100 primary schools in the North as compared with 43 secondary schools and about 500 primary schools in the South.

By 1966, the year the military took over the rule of the country, the educational gap between the North and South had widened, contrary to expectations. Professor Lyons,³ a scholar of the history of education in Nigeria, was of the opinion that there was a direct relationship between Lord Frederick Lugard's 'Indirect Rule' in Northern Nigeria, educational inequalities between the North and the South, and the causes of the Nigeria-Biafra civil war in 1967. In 1966, the primary school enrolment ratio for the country as a whole was only 30 per cent of the school age group.

But enrolment ratios ranged from a low of 4 per cent in some parts of the North to a high of 70 per cent in the South. The low attendance at primary schools in the North is logically reflected in the statistics for secondary education, teacher training, the availability and qualifications of teachers, as well as in university and professional education enrolments. In fact, the ratio of secondary education which was only 3 per cent for the nation ranged from a low of .4 per cent in some Northern States to 12 per cent in some Southern States.⁴

EDUCATIONAL POLICY AFTER THE CIVIL WAR

The above section was devoted to explaining why conditions were not conducive to peace and progress in Nigeria before the civil war. It was shown, for example, that politicians often misused the powerful weapon of education, or failed to use the weapon for the interest and welfare of the entire nation. Up to now, the fate of a Nigerian child education-wise rests solely on the accident of his state of origin or domicile since it is free in some states and fee-paying in others. Moreover, the facilities and opportunities are not comparable from one area to another. It is because of all these reasons that radical politi-

cians and educators in the country have urged the federal government to exercise greater influence and control over education at all levels. This should be done not merely by enacting education laws, policies and decrees which can be, and often are overlooked by state governments but by providing enough funds and other forms of aid and controls to ensure that some sort of universal primary education is provided for all children in the country.

The argument is a persuasive one. There is need for the educational institutions to provide the much needed manpower with the skills essential in the process of modernization, social and economic development. Experience of developing countries in Africa during the past three decades since they attained political independence has indicated that a shortage of talents and skills needed for national development can decisively retard economic progress. In the case of Nigeria, it also affected national unity and peace. Northern States which faced a critical shortage of trained and skilled manpower could not easily enter the Federal civil service if merit was the basis for selection. It also meant that the civil services of the Northern States had to employ non-Muslim workers and teachers with all the concomitant imbalances, suspicions and resentments.

The more important demand for a free, universal and compulsory primary education is based on the argument that this is the best way to guarantee a loyal, understanding, enlightened and participating citizenry without which talks of a united, nationalistic and democratic Nigeria would be visionary and meaningless. At a meeting held in Lagos in July 1970, the official representatives of all the 12 State governments in Nigeria agreed that the introduction of free education at all levels should be one of the objectives which should guide the future development of Nigeria. Following the experiences of the civil war, most Nigerians today believe religiously that education is the greatest instrument for welding together the diverse tribal groups. The 'melting pot' concept is seen as the only guarantee of Nigerian unity, peace and progress.

SPECIFIC EDUCATIONAL PROJECTS FOR PEACE AND PROGRESS

Universal Primary Education

Under the Federal Constitution of Nigeria, primary and secondary education is the responsibility of State governments. But since after the civil war, the federal government has become involved in the development and expansion of primary education in the states. On their own part, some states have enacted public education edicts which enable them to take over the control of former private and church owned schools in the name of national unity. Federal programmes are essentially grants to some states in order to enable them achieve higher enrolment targets. For these programmes, the federal government allocated a total of £6.4 million during the Second National Development Plan Period 1970-74. This was to help bridge the educational gap between the North and the South by 'levelling upwards'. Aid was also given to the Southern States that were ravaged by the civil war to assist them restore and reactivate educational facilities and services that were damaged or disrupted by the civil war. The major objective of the Second Development Plan was to achieve a national minimum enrolment ratio of 59 per cent at the primary school level in the mid-1970s.

It has been found out, however, that bridging the educational gap between the North and South is not being achieved, nor is national enrolment ratio increasing as fast as expected. Therefore in 1974, the Federal government decided to sponsor a free universal primary education throughout the country. The programme is scheduled to begin in 1976. It would have started earlier but there is the question of recruitment and training of teachers among other planning problems. It has been said that a people cannot be ignorant and free. We may safely extend it by saying that a country of multifarious tribes, religions and cultures cannot have ignorant citizens and live in peace and make progress. The Universal Primary Education Scheme is a necessary first step; it is a sine qua non.

Federal Secondary Schools

I indicated earlier in this paper that secondary education was made a State responsi-

bility by the Nigerian Federal Constitution. Consequently, most Nigerian children receive primary and secondary education in their home areas. There is practically no planned shared school experiences between children from one tribe and another, even within the same States. In response to this situation, the Federal Government decided, with the approval of State governments, to establish Federal Secondary Schools in each of the 12 States of the Federation. Two would be built in each State, one for boys and one for girls. The schools are completely financed and controlled by the Federal Government. They are at times called 'Unity Secondary Schools'.

These are comprehensive secondary schools with large annual intakes of students. The selection of students is on the quota basis with the states almost equally represented. The teachers are also recruited from all the states of the Federation. The primary objective behind the establishment of these secondary schools is to expose the students to the modes of living of the people in different parts of the country with a view to removing prejudices, eliminating ignorance, and confirming at first hand the many similarities among Nigerians of all ethnic groups. This is education for unity, for understanding, for peace and for national development.

The National Youth Service Corps (NYSC)

Nigeria's push toward national unity has been very rough, tedious and slow. This experience is shared by many other African countries that are made up of mutually suspicious ethnic groups. For example, leading tribes in Ghana, Zambia, Kenya, Uganda, Chad Republic, the Cameroons, to mention but a few African countries, have at one time or the other been in open confrontation that threatened their country's peace and unity. Nigerian leaders have realised that it is not enough to introduce free and universal primary education and to establish Federal Secondary Schools. But these efforts affect only children and teenagers.

In 1973, the Federal Military Government of Nigeria decided to involve university graduates in the search for unity and peace. The graduates in the Nigerian society are a select

privileged group who occupy influential positions in the economy and in the life of the nation. The Government noted that although the populations of the universities were cosmopolitan in nature, much needed to be done in order to instil the spirit of national unity in the youths. Therefore on 22nd May, 1973, the Head of the Federal Military Government created the National Youth Service Corps by Decree No. 24. The main aim of the NYSC is to encourage the development of common ties among the youths of Nigeria and to promote national unity.⁵

The NYSC scheme went into operation with those people under the age of 30 years who graduated from Nigerian universities in 1973. Each graduate serves for a continuous period of one year normally in a State other than his own state of origin. The scheme was programmed to inculcate discipline in the youths by instilling in them a tradition of industry at work, self-reliance, and of patriotic and loyal service to the nation. It would also help the youths to develop attitudes of mind acquired through shared experiences and suitable training which would make them more amenable to mobilisation in the national interest. After its first year of operation, the general assessment is that the NYSC programme is a huge success. There is now a popular call to include all youths and not just university graduates in the scheme.

Adult Education

The search for national unity, peace and progress through education has been extended to include adults in the society. As a matter of fact, President Julius Nyerere of Tanzania said in 1964 when presenting his country's first five-year development plan that any nation striving towards 'fast modernization should first educate its adults. This he said was because the children will not have an impact on the social and economic development of the nation until after 5 to 20 years. On the other hand, the social and economic attitudes of the adults have an immediate impact. Therefore, increased attention has been given to adult education.

One aspect of this is literacy education which is concerned with teaching those who have

passed school age how to speak, read and write in their native tongues and/or English, the lingua franca of the nation. But public enlightenment education is also a vital aspect of adult education in a nation in quest of national cohesion and progress. This is an effort to bring to people specific knowledge that is vital to the existence of a healthy, prosperous and well-informed society. It provides information on government plans, policies, and cultural activities to people of all ages. In 1974, the Nigerian Government announced plans to set up a National Youth Training Scheme. This will help to give youths specific saleable skills and thus lessen the number of unemployable, idle and unproductive members of the society. This will reduce the number of hooligans, desperados and paid agitators at the disposal of power-seeking tribalistic politicians in the country.

National Ideology and Educational Purpose

History is replete with nations that have used education to implement their national ideologies. Bismark used education to weld together the warring sections of Germany. Japan, since the Meiji Restoration in 1868 has used education as an instrument of national policy planning. China and the Soviet Union have built closely knit political systems and made social and technological advances mainly through reforms of their educational systems. American democracy is founded on the education of all the people, and there is now specific effort to provide equal educational opportunities to all as a way of further protecting and enhancing the democratic ideals. Britain reflectively called one of the commissioned reports in the 1960s on the reforming of her school system, 'Half Our Future', to show dramatically how the nation's future is intricately bound up with educational progress. In Tanzania, the Social Revolution in the country as enunciated in the Arusha Declaration of 1967 was quickly followed by the 'Education for Self-Reliance' policy which spelt out how education was to serve as a vehicle for the socialist reforms.

Nigerian military leaders are committed to the eradication of illiteracy in the country. They see this as an essential condition for progress and true peace based on national conscious-

ness and cohesion and the freedom and dignity of man. They seem to agree with the famous writer, Joseph Addison, who said that education chastens vice and guides virtue; that it gives grace and government to genius; that without it man is merely a splendid slave, a reasoning savage. But education must not become partial, rationed, selfishly enjoyed, or used merely to perpetuate the status quo. Professor Hanson,⁶ has warned that the trail of human history is marked by the wreckage of those nations which have used their education to perpetuate what existed; those nations which have failed to recognise that the forces of time are hardest upon those that fail to move with them.

An educational system that is designed to foster national unity, peace and progress must take leadership in piloting and manning a future that ensures better life for all. It must destroy, or at least minimize the overpowering loyalty to tribal or ethnic groups at the expense of loyalty to the nation. School curriculum must direct attention to the principal social aims of education. The civic, political social, personal, economic and technological needs of individuals and the nation must be catered for through a well-planned national system of education. This is the way to give Nigeria, as well as all the developing countries of the world, social and cultural unification, a just democratic government and the opportunity to develop to the fullest its natural and human resources for the procurement of a better life to all. This is the only way to guarantee national peace and progress. This is a necessary first step towards the achievement of world peace.

DR NICHOLAS A. NWAGWU

(Senior Lecturer in Educational Administration and Planning, University of Nigeria, Nsukka)

1. D. A. Baikie-Abdallah, 'Wanted: A Programme of Education for Mutual Understanding in Nigeria', in *West African Journal of Education*, Vol. 14 No. 1, 1970. p.37.
2. L. J. Lewis, 'Society, Schools and Progress in Nigeria'. New York, Pergamon Press, 1965. p.44.
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5. Federal Republic of Nigeria. National Youth Corps: Lectures for the Orientation Course. Federal Govt. Printer, July 1973.
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Primary school curriculum reform in the Western State of Nigeria

Mr Michael Ogunyemi has written this valuable Occasional Paper (No. 34) for the International Institute for Educational Planning, UNESCO. The paper reviews a number of efforts for primary school reform in Western Nigeria, and assesses their value. The paper also suggests guidelines for the future and proposes the establishment of curriculum development centres. The structure, organisation and functioning of these centres, as well as their cost, are examined. Such an analysis will provide useful reading for anyone concerned with curriculum change anywhere, as the following extracts show.

Ogunyemi taught geography in Government College, Ibadan. He spent a year working with the Schools Council Integrated Studies Project in the UK, and participated across 1972/73 in an ILEP training programme for educational planning specialists. He is at present an Inspector of Education in charge of Curriculum Development in the Curriculum, Research and Planning Division of the Ministry of Education, Ibadan, Nigeria.

A. FROM NATIONAL GUIDELINES TO LOCAL PLANS

Mr Ogunyemi shows how national guidelines are translated into state and local specifications. Here the theme for Primary Year Four of "Social, political and industrial developments of our State" has become **Life and living in the Western State of Nigeria.**

Unit 1

Revision of Primary III work — revision of the work of previous years with emphasis on participation in family, town/village and community life in our division.

Unit 2

Social relationships

- (a) The place of children in a Yoruba home:
 - (i) child care;
 - (ii) attitudes and beliefs for children;
 - (iii) roles and responsibilities of children.
- (b) Marriage institutions in Yorubaland:
 - (i) courtships;
 - (ii) engagement and marriage ceremonies;
 - (iii) husband and wife relationship;
 - (iv) polygamy.
- (c) Yoruba social welfare system.

Unit 3

Yoruba customs

- (a) Language, greetings and respect for authority;
- (b) dresses, costumes and make-ups;
- (c) festivals (social and religious);
- (d) reward and punishment systems;
- (e) drums and dances.

Unit 4

Yoruba political institutions (from pages 18 and 19, and Appendix V).

B. TRAINING THROUGH WORKSHOPS

Apart from workshops for the determination of national goals and specification of instructional objectives, there is need for workshops during the development of the curriculum packages for teachers already in the system. The first type of workshop is to sensitize the teachers, randomly selected, to the content of the programme so as to get appropriate feedbacks for formative evaluation. The second set of workshops should be aimed at teachers in trial schools. These should be exposed to the content of the curriculum so that the feedback from trial schools will reflect only the learning environment and student reactions. Both of these could take place at weekends or during vacation.

A third type of workshop should be aimed at would-be writers and authors as well as publishing houses. If the centres are not to engage in textbook production to the exclusion of the public, it is necessary for those to whom the job will be entrusted to be properly oriented in the new thinking. The inadequacy of most of the textbooks in use and the continuous reliance on foreign books is due to the lack of orientation of indigenous authors. The publishers know most of their potential authors and recruitment to the workshops could be made through them.

When the curriculum effort is aimed at the second level of education, the orientation of

all teachers in the new thinking need not take the form of a long in-service retraining, since most teachers are graduates. It will, therefore, be the duty of the curriculum centres to organize intensive workshops in the appropriate subject area during the vacations for the teachers. However, where the efforts are directed to the primary level and especially where most of the teachers are under-qualified, there is need for a massive in-service programme if most of the school curriculum is affected and if new subjects have to be introduced. Possible strategies for this training will be discussed in the next section. (From page 25).

C. TEACHERS' CENTRES, MASS MEDIA AND PROFESSIONAL ASSOCIATIONS

To train and retrain teachers in the new curriculum is one thing, but to ensure that they retain the newly acquired knowledge for a long time is another problem. Continuing education for teachers has not yet been given sufficient attention by the governments in Nigeria. Refresher courses are often arranged for primary school teachers but these are always of very short duration and usually cover only English and arithmetic. The educational programmes of the Western Nigeria Broadcasting Service are aimed mainly at the secondary grammar schools and even here, with the possible exception of mathematics, the presentation is such as to give one the impression that the university lecturers have come to defend their thesis on the screen.

A way of ensuring continuing education for the teachers is regular meetings and exchange of ideas among them. This could be done through the establishment of teachers' centres in the divisional headquarters or some centrally located towns to which teachers could go on weekends or after school to discuss educational issues, problems, new ideas etc. An ideal centre should have a library. The teachers' centres could, therefore, be programmed with the Government's Library Schemes. Teachers will then be able to continue their education, helped by others' ideas and the use of a library.

The mass media could be used to effect the initial retraining of the teachers instead of

drafting them into in-service centres. This has many drawbacks in a developing country like Nigeria where the quality of broadcasting, the coverage of transmission and the cost of radio sets present grave problems. Added to these are the motivation of the teachers, their language ability and library facilities, all of which rate very poorly. The most use one can hope to make of the mass media at the moment is the continuing education of these teachers — a follow-up programme of broadcasting on all the subjects affected by the curriculum changes and consistent training in new teacher methodologies.

There are many professional associations in the country, e.g. the Nigerian Science Association, Mathematical Association of Nigeria, the Nigerian Geographical Association etc. Some of these have effected notable changes in the school curriculum. The efforts of the Mathematical Association of Nigeria in the modern mathematics programme demonstrate the potentialities of these associations in fostering curriculum changes in the country. The National Curriculum Centre should co-ordinate the activities of these associations and make maximum use of them in the curriculum workshops and seminars. (From pages 30-31)

MICHAEL A. OGUNYEMI

Copies of this paper are obtainable through UNESCO: International Institute for Educational Planning, 7-9 Rue Eugène-Delacroix, 75016 Paris, as well as through local suppliers of UNESCO publications.

COVER PICTURE:

This is from the frontispiece of **Auta the Giant Killer and other Nigerian folk stories**, by Kathleen Arnott, illustrated by Uzo Egonu and published by the Oxford University Press. This is one of an excellent series for junior schools, which also includes collections from Russia, India, Japan and China.

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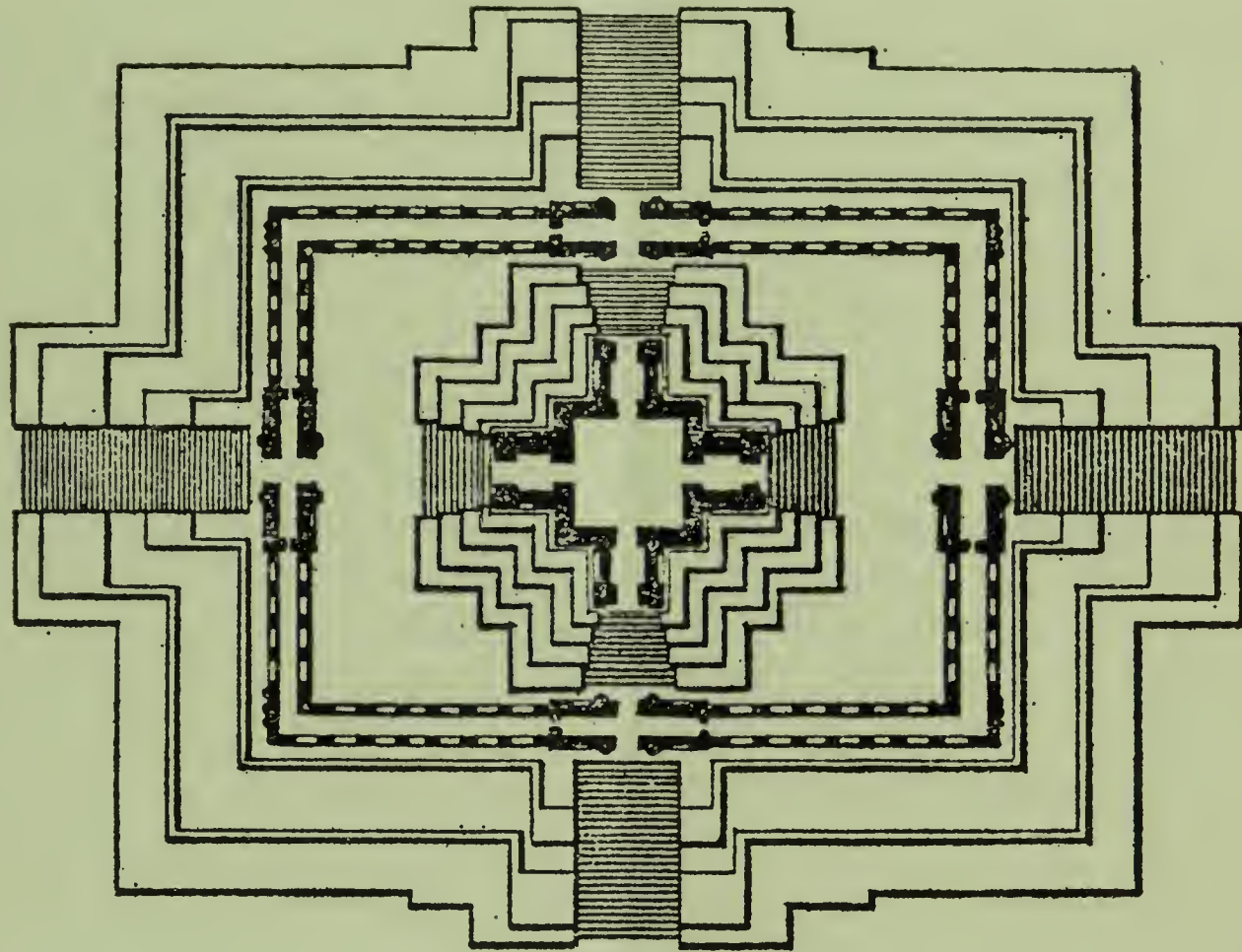
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NOW LEARN FROM US

1. **RESTORING THE BALANCE** — Hisako Ukita (Japan).
2. **LEARNING NON-EXCLUSIVENESS THROUGH ASIAN BODY-DISCIPLINES** — Teresina R. Havens.
3. **CHINA'S NEW REVOLUTION IN EDUCATION** — Jim Lergessner.
4. **SEEING A CHILD GROW** —
 - A. **PEACEFUL WORLD FOR CHILDREN** — J. N. Puri (India).
 - B. **FUN WITH LEARNING** — Ajoy S. Ghose.

AIDS FOR ALL — NEW BOOKS AND MATERIALS

Restoring the balance

Hisako Ukita contributed an important paper **Some Thoughts on Education for Peace: a non-western perspective** to the conference at Keele last September, 1974, organised by the WCCI, under the title "**Education for Peace: Reflection and Action**". The papers will be published in a volume of that title, edited by Dr Magnus Havelrud, to whom we are indebted for permission to cite the following extracts. For further details, see **New Era** (Vol. 56, No. 2 March 1975, p.59). A review will appear in a later issue.

Hisako Ukita is specially concerned with two facts through which the world has become lop-sided:

1. The dominance of western man.
2. The assumption of the superiority of industrial society.

She sees, however, ways by which modern man can achieve a global balance and harmony. Her 'ways' emphasize life-styles rather than political and economic programmes.

1. SILENCE

Perhaps the foremost project that the self-proclaimed 'advanced' peoples must set before themselves today is that of 'Learning to keep silent' — or, rather, of cultivating the art of **listening**, so as to acquaint themselves with the significance and value of other cultures quite alien to them. Such cultures may no longer be merely looked down upon as the products of an underdeveloped, outdated, and bizarre mentality; they must be respected as a revelation of human wisdom — wisdom which is not the sole property of these 'advanced' peoples.

2. PARTICIPATION

Participation is, indeed, an attractive word especially to those who are devoted activists. However, we must be aware that under the present unfortunate circumstances — i.e., the sheer disparity between the powerful and the powerless, — even well-intentioned participation may easily end up being a nuisance and a disturbance. The opinions of students from Southeast Asia concerning Japan's economic advances in their countries serves to teach us much about this last point. These students say: "We want Japan to do nothing on our soil." "Leave us alone, we're going to make it ourselves." I can well empathize with these sentiments. And yet, for all this, peoples need to help one another if they are to sur-

vive; this is a dilemma of our day. Indeed, the theory and practice of symbiotic correlation/authentic commitment should be advanced as quickly as possible through heuristic mutual learning among peace research, peace education and action-oriented groups.

3. IDENTITY

Human nature demands that we know and stick to our identities. Our ethnic identities are most fundamental in this regard — so much so that people who have lost their ethnic identities are constantly afflicted — consciously or unconsciously — until that identity is regained, often in a wholesale, desperate way. Today there are numerous festering situations which originated in the deprivation of ethnic values, and so the issue of human dignity in general cannot be considered without attending to this matter of ethnic identity. For my understanding of the question of restoring human dignity through ethnic awareness, I am deeply indebted to Korean friends of mine who are working assiduously toward this goal through a day nursery school.

(This nursery school arose from a sense of the injustice suffered by the Koreans from the Japanese, and has 80 children between 1½ to 5 years old.)

The children in the nursery are treated all the same until they reach the age of 4; however, after that the Korean children receive, so to speak, special consciousness raising education. Firstly, the children are awakened to the significance of using their Korean names openly, instead of their Japanese aliases. Reading, writing and speaking Korean are encouraged during the two years preceding their enrollment in Japanese elementary schools, where education for Korean pupils is pursued exclusively along the lines of the assimilation policy of the Japanese government, which amounts to nothing but a negation of ethnic values. In short, the educational aim of this nursery is to cultivate autonomous personalities through ethnic awareness and

prepare them (both the Koreans and the Japanese) to develop the practice of liberation and the creation of authentic relationship among different peoples. Some other programs of this nursery worthy of attention are a consciousness-building program for the parents, both Koreans and Japanese, and the setting up of regular liaison meetings between Korean parents and Japanese school teachers in the school district to exchange views and information for jointly coping with the difficulties in this area. Both programs have at least one object in common — permitting the hitherto taciturn Koreans to have their say on behalf of themselves and their children.

4. CONVERSION

I feel all the more the need for learning on the part of the 'advanced' peoples — not only by listening, but also by studying the many abominable and humiliating errors of their past and present, things they would rather forget. They must uncover and try to deal with these errors in order to come to a deeper understanding of themselves before or while they write up their peace programs. The present age demands more than anything else, the 'conversion' (through enlightenment) of the powerful. This is the crucial problem that Peace Research and Peace Education must solve with greatest urgency.

HISAKO UKITA
Secretary, Japan Peace
Research Group, Tokyo, Japan

NOT A MYSTICISM OF WITHDRAWAL . . .

A Master saw a disciple who was very zealous in meditation.

The Master said: "Virtuous one, what is your aim in practicing **Zazen** (meditation)?"

The disciple said: "My aim is to become a Buddha."

Then the Master picked up a tile and began to polish it on a stone in front of the hermitage.

The disciple said: "What is the Master doing?"

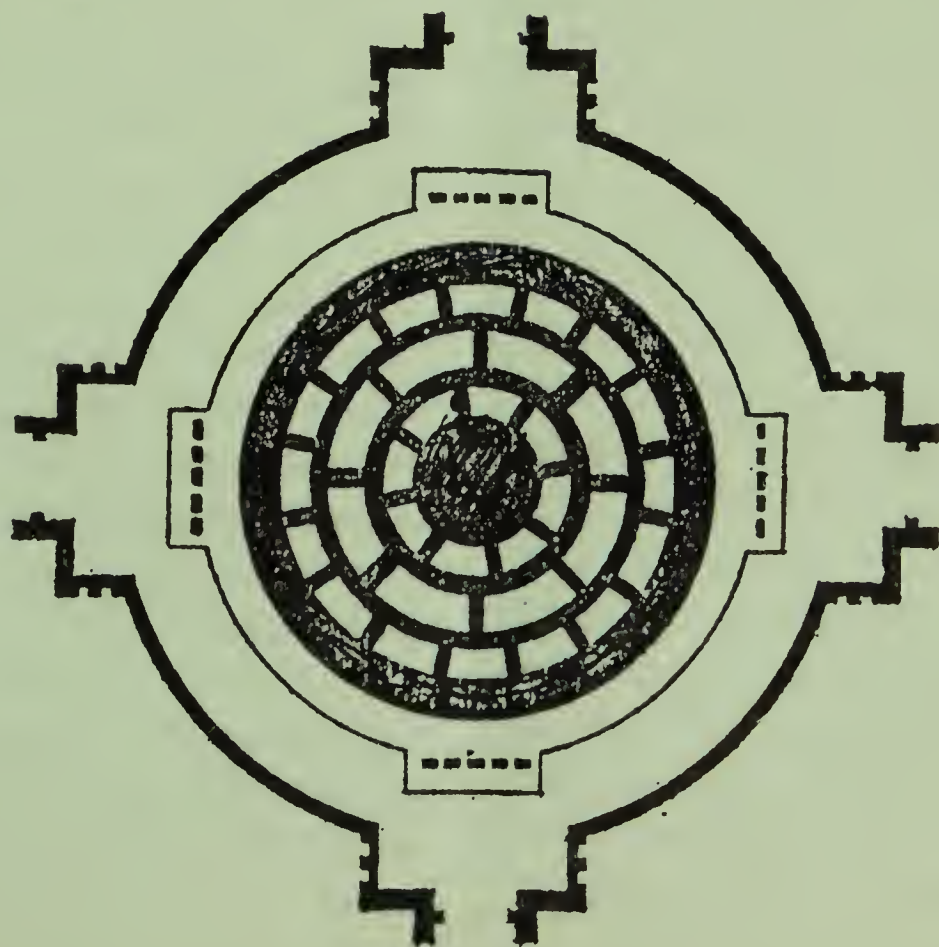
The Master said: "I am polishing this tile to make it a mirror."

The disciple said: "How can you make a mirror by polishing a tile?"

The Master replied: "How can you make a Buddha by practicing **Zazen**?"

The capital importance of this story is that it shows, once for all, what Zen is not. It is not a technique of introversion by which one seeks to exclude matter and the external world, to eliminate distracting thoughts, and to concentrate on the purity of one's own spiritual essence, whether or not this essence be regarded as a mirror of the divinity. Zen is not a mysticism of withdrawal. The way to enlightenment by withdrawal is definitely closed to it. What remains, then, is to seek insight elsewhere. But where?

Taken from **The Zen Revival** by Thomas Merton. Merton was a Roman Catholic and died in 1968. This article has now been published as a pamphlet, and can be obtained for 35p from the Buddhist Society, 58 Eccleston Square, London SW1.



Learning non-exclusiveness through Asian body-disciplines

Teresina Rowell Havens is the Co-ordinator of the Center for the Integration of Academic and Meditative Disciplines, University of Massachusetts. She has become convinced of the value of controlled movement and stillness both as an access to the study of Asian religions, as well as to explore important but neglected aspects of our own personalities.

This article is reprinted with permission from **Journal of World Education**, Spring 1974; published by the Association for World Education, 3 Harbor Hill Drive, Huntington, NY 11743. The next issue of that enterprising journal will be devoted to 'World Education and the Roles of Woman.'

Students of other cultures have long recognized the value of engaging in the actual practice of some art, sport, or discipline of the culture one is attempting to understand; but in the past only travellers to other countries have had access to this kind of training. In the past few years in North America the situation has radically changed. In almost every major city or university area, opportunities exist to practice some Asian discipline. Bulletin boards carry notices of various kinds of Yoga, Aikido, Judo, T'ai Chi Ch'uan, or Transcendental Meditation.

India, China, and Japan are now exporting to the West teachers, not of philosophy, but of practices, body-disciplines, exercises, which may be undergirded by the respective philosophies but which can be practiced without accepting the world-view. This phenomenon has dramatic implications for global education in the US in the Seventies.

Our students now have the opportunity to enter sympathetically into another culture with their bodies and muscles as well as their minds. For example, it was an educational breakthrough when, as a teacher of Chinese culture, I had the opportunity to learn T'ai Chi Ch'uan and use it in my University classes. T'ai Chi is a flowing, rhythmic, dance-like sequence of movements designed to 'nourish the inner organs', keep the joints supple, aid in self-defense, and keep one in tune with the cosmic flow or **Tao**. Through experiencing in

a bodily way this Chinese movement-quality, the sinuous 'no beginning, no end' in which the end of one sequence forms the beginning of the next without jerk or break, my students and I experienced a flavor of Chinese culture which is almost impossible to convey in words.

Similarly with India's practical gifts of hatha (physical) yoga and precisely guided methods of meditation: as a world religion teacher I had often felt baffled in my efforts to make India's ways of seeing the universe real to American students. But now a sensitive Catholic colleague teaches hatha yoga classes in a dormitory!

Yoga is more than gymnastics, different from metaphysics; it incorporates 4,000 years of Indian experimentation in how to quiet the mind and spirit through breathing, stretching, twisting, standing on one's head, then resting. . . .

Through focusing completely on in- and out-breathing, for example, a Western practitioner of yoga can discover a quiet place beyond analytical thinking and thus experience something of that 'Inner Space' mentioned in the Hindu scriptures. This practice may converge with and deepen some of the 'sensory awareness' explorations so much in vogue recently in certain circles in the West.

The second dramatic implication for global education involves learning that many paths can co-exist without undercutting each other. As we have seen above, Asian religions are now entering North American life less as competing world views, more as **complementary** practices.

For example, thousands of American students are now practicing a simple form of Indian meditation known as Transcendental Meditation (TM for short). Their teachers insist

that it is not a competing religion and need not conflict with one's existing faith. "Sure, you can practice TM and still go to church or synagogue!"

Japan's gifts of zen sitting and martial arts likewise exemplify Asian modes of practice which need not conflict with Western religious beliefs. At Mt. Saviour Monastery near Elmira, New York, some brothers practice **zazen**, a Japanese Buddhist form of meditation with straight spine, half-closed eyes, and "mind empty — free of thoughts and worries — as a cloudless sky". One of their members, Brother David, has written persuasively of how the universal spirit of gratitude expressed in a deep bow can unite Buddhist and Christian. One devotee's sitting, bowing, breathing, or kneeling need not undercut another's practice.

This non-exclusive stance is being learned the hard way by some young people who have joined one sect after another and personally practiced the disciplines of more than one major world religion in their short life-times. We have barely begun to explore the implications for education of this type of phenomenon in American life.

A Black student in our Project has 'gone through' TM, Divine Light Mission, and Eckankar, an esoteric self-realization sect. He learned from each discipline, but found fanaticism and intolerance which turned him off. "I didn't like the way they put down spiritual leaders other than their own". He now plans to do independent study on the relation between different temperaments, different paths, and Black consciousness-raising.

He comes to this study with different questions and far greater urgency than my Smith College 'History of Religions' students of the 40s who were dumbfounded, on a field trip to Asian religious centers in Manhattan, to discover that "people actually believe these things!" He urgently seeks to clarify two monumental questions:

1. Which kind of discipline suits which kind of person?

2. What connection is there, if any, between meditative disciplines and minority struggles for 'liberation'?

TERESINA ROWELL HAVENS

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WHO IS A PERFECT MAN?

Valmiki the poet explained to Rama himself: "Owing to the potency of your name, I became a sage, able to view the past, present, and future as one. I did not know your story yet. One day Sage Narada visited me. I asked him, 'Who is a perfect man — possessing strength, aware of obligations, truthful in an absolute way, firm in the execution of vows, compassionate, learned, attractive, self-possessed, powerful, free from anger and envy but terror-striking when roused?' Narada answered, 'Such a combination of qualities in a single person is generally rare, but one such is the very person whose name you have mastered, that is, Rama. He was born in the race of Ikshvahas, son of King Dasaratha. . . ' " And Narada narrated the story of Rama.

From the shortened modern prose version of the Indian epic, **The Ramayana**, by R. K. Narayan, published by Chatto and Windus. See 'Aids for all', pp14-16.

China's new revolution in education— trends since 1968

The largest country in Asia — or indeed in the world — has attempted a fundamental reconstruction of its educational system. This has taken place in several stages since 1949, and particularly significant modifications have been attempted since 1968. James Lergessner of the Department of Education, University of Western Australia, has made a close study of Chinese statements, not least about their aims, and frankly admits that it is not always possible to know how far reforms have been implemented. Even so, an understanding of Chinese intentions is in itself important. Third World countries may well see in them guidance to their own problems, whereas educationists in Europe and the United States may be led to question their own assumptions.

From September 15 until 12 November, 1968, **People's Daily** published 17 'investigatory reports' on how 17 model rural middle schools in 15 provinces embodied China's new reforms in education.¹ Beginning on 18 November, the same source published a series of 'suggestions' and 'discussions' in its columns, followed up in provincial papers, concerning rural primary schools.² This substantial mass of authoritative material is a rich source for investigating the theoretical nature of the structure and content of the new education policy as it has been mapped out to the present time. However, whether the reforms have been implemented in the pure form described below is sometimes difficult to surmise.

CHANGES IN THE STRUCTURE

Concerning the structure of the new national education system, the reports reveal several major thrusts. First, decentralisation is to be stressed. In coordination with this effort, rural areas are to receive primary attention. Further, in setting up and running the new system every effort is to be made to minimize central government expenditure, thus freeing much-needed funds for other important purposes such as industrial development.

The effort to decentralise the school involves changing the basic units of educational administration. Between 1958 and 1960 educational policy and finance were closely controlled by the Ministry of Education (and the

Ministry of Higher Education until February of 1958).³ After 1960, the hsien (county) Party Committee became the basic implementing unit of education under the powerful Ministry of Education.

The new policy directives have reversed the direction of those educational policies adopted in 1949 and re-implemented after 1960. The present programme intends that the hsien level be by-passed completely, and that the communes take responsibility for middle schooling and the production brigades for primary schooling.⁴ The policy guidelines have appeared in recent directives ordering a general re-emphasis on the commune, or, in some fields the production brigade as the basis of planning, financing and administering programmes.⁵

The advantages of this restructuring as seen by Peking are succinctly described in a 'suggestion' on primary education as follows:

1. It will fundamentally change the revisionist educational line that gave the hsien cultural and educational bureau the leadership of the central primary schools, and the central primary school the leadership of the other 6-year primary schools (and other schools).
2. It helps to re-educate intellectuals. . . . They can regularly take part in manual labour and keep in contact with the masses.
3. This recent instruction from Chairman Mao can truly be carried out: "In the countryside, schools and colleges should be managed by the poor and lower-middle peasants. . . ." Students trained in this way will be successors to the revolutionary cause of the proletariat.
4. There will be favourable conditions for supervision by the masses over those teachers who are from the landlord and

rich peasant families and who return to their brigades to teach.

5. Government expenses can be cut. . . . If the brigades run the schools, the government can save 23,000 yuan* and all the grain (it previously had to pay out). This money and grain can then be used for industrial production and national defence.⁶ (*about \$10,000 US)

A major point that can be inferred from the preceding is that political and structural goals are inextricably interwoven, and that one is the **raison d'être** for the other.

NEW STYLE AND CONTENT

The structural changes are important, but the style and content of the new education are of even greater significance. The first set of policy statements to be issued in this regard consists of the investigatory reports of rural middle schools. The description of one of these newer schools is particularly clear and direct and may serve as a model for the purpose of discussing style and content of these schools in general.

(i) **Control of school**

The Chengchuang Agriculture Labour School in Honan province was apparently founded in 1968, as the successor to a school founded on less enthusiastically Maoist principles in 1964.⁷ As a first step in implementing the new reforms, the overall control of the school has been taken away from professional educators and entrusted to a committee composed of peasant, mass movement, and Party representatives.⁸ Its duties include managing and directing educational activities, listening to school work-reports, supervising and inspecting school work, and studying and deciding upon important school problems.⁹ This policy, when instituted, not only ensures that Maoist policies are successfully carried out, but also enables education to achieve a high degree of integration with the social, political, and economic life of the community.¹⁰

(ii) **Admission policies**

As a second step in the school reform, sons and daughters of poor and lower-middle peasants were enrolled in primary schools.

Most of them were junior middle school students and a small number were senior middle school students or fifth and sixth grade primary school pupils. After completing their courses, they would return to their communes.

Thus, the reform of school leadership was immediately followed by the reform of admissions policies. In the account of the Chengchuang school and in the other investigatory reports, the main emphasis is placed on the alleged prejudice of the former system against the children of poor parents. After taking over the schools, the poor and lower-middle peasants smashed the 'old bourgeois education system', abolished the system of enrolling students according to marks and broke the 'five obstacles' of marks, fees, examinations, promotions and age limit that had previously barred the sons and daughters of poor and lower-middle peasants from school.¹¹

The new reforms, according to some reports, involved 'universal primary education', and all of them claimed that the new system was beneficial to more people.¹² They served to break down particularistic criteria (i.e., the norms by which individuals are educated according to their station) and ascriptive criteria (such as sex, age, size and lineage) previously used in the selection of school applicants, substituting in their place achievement criteria whereby individuals are evaluated or educated according to their personal worth.

Many of the allegations brought against the school system of 1961-1965 for exclusiveness or of encouraging children to study hard merely to achieve a career as a bureaucrat are largely true. Therefore, in correcting these deficiencies, the new system is said to be an expression of Maoist 'populist' or 'levelling tendencies'.

What the students study and the method used to do so is an example of the above tendency.

(iii) **The curriculum**

The reforms of 1968 suggested a closer integration of learning with productive work to enable the students to learn faster, and to retain and apply whatever they had learned.

There are five courses in the curricula of the new schools: political study, military training, general education, farm skills, and productive labour.

Political study is the main course. The students read the four volumes of the Selected Works of Mao Tse-tung and memorize 'Quotations from Chairman Mao.'¹³

In military training the students study Mao's people's war ideology, strengthen their concept of war preparedness, and engage in military sports activities.

In general education the students join with the young people in the production brigade to organise groups for newspaper reading, broadcasting and propaganda work. They undertake joint cultural and recreational activities and popularize Mao Tse-tung's thought.

In agro-technical courses the students study how to grow the main crops such as cotton, maize and sweet potatoes and scientific plant protection. They also study farm machinery and the elements of machinery and electricity.

In the course on farm work they study how to manage farm production, apart from tempering themselves in productive labour. During their two year period of schooling, the students spend half the day in study and the other half in farm work. They plant two cotton crops and one wheat crop, and carry the work through from sowing to harvesting.

(iv) 'At work while they study'

It appears that the intention of the students and teachers running these schools is to expand education in the rural areas, and produce an educational system with the emphasis on ideological and basic practical training.¹⁴ One of the major purposes of re-organising the schools is to have the students at work while they study. This argument is strengthened by the constant reiteration in the article on the Honan School, published in the **People's Daily**, and in all other investigatory reports as well, that the students must never be 'divorced from labour' while in school and must 'return to labour' when school is over.

The graduating students, who, after 7 years of education are probably 15 years of age, often turn out to be more than merely good labourers. They are skilled in a variety of farm tasks and take the lead in local activities. Some join the army or the management side of production brigades, while others become hsien or commune activists.¹⁵ The commitment to political activism is therefore clearly a major goal of the new education.

(v) '7-year primary school'

As well as a general de-emphasis of academic study, the very existence of middle schools is now being called into question. Reports on other middle schools strengthen this impression. Implicit in the report on the Honan School is the fact that in effect middle schools as they were known before have been abolished, to be replaced by one or two classes added on top of the primary grades. In some cases, as much as 5 years has been pared from the 12 formerly required to complete middle school.¹⁶

In another context this coalescing of former primary and middle schools is referred to as a '7-year primary school'. Therefore, from what these reports tell us of the actual conditions of schooling, we may conclude that there are no more senior middle schools, and that junior middle schools are now largely devoted to ideological and practical training and actual labour.¹⁷ Accordingly, curriculum content is oriented away from the theoretical and foreign toward the practical and native.¹⁸

(vi) Teachers in production brigades

After concluding the long series of investigatory reports on rural middle schools on 18 November, **People's Daily** and 23 provincial newspapers published material on rural primary schools with the general theme: "All state-run primary schools in the countryside should be run by the production brigades." A suggestion by two teachers from a brigade in Shantung was published as an official policy guideline. They requested that the government should stop allocating funds to primary schools, that the production brigades become self-sufficient, and that teachers be paid ac-

cording to work points and public subsidies.¹⁹

Formerly, teachers were paid a fixed salary on a scale established by the education ministry which considered factors such as experience, location of the school, level of teaching, and so forth. As has recently occurred in other sectors, however, teachers' payments are now being made on the basis of the work-point scale system pioneered at Tachai, the model production brigade in Shensi province. The whole point of the system is to reward those whose work habits and teaching methods are 'favourable', and with the aid of public assistance ensure that a teacher's original standard of living is not lowered.²⁰

Another important change in the new system is that no living quarters will be assigned to teachers in the future. Teachers have been sent out from the cities to live with the peasants (and to be paid in work points like the peasants) or have been generally required to return to their home brigades to live. This scheme saves the government more money, and many teachers have simply been dismissed. Their places have been taken by worker-lecturers and by work programmes operated by students.

(vii) **What follow?**

The various reports of autumn 1968 do not touch upon the question of advanced study in the universities, colleges and technical institutes. However, several important instructions by Mao were published in **People's Daily** on 22 July, 1968, including this statement in reference to a study of the model Shanghai Machine Tools Plant:

It is still necessary to have universities; here I refer mainly to colleges of science and engineering. However, it is essential to shorten the period of schooling, revolutionize education, put proletarian politics in command and follow the road of the Shanghai Machine Tools Plant in training technicians from the workers. Students should be selected from among workers and peasants with practical experience and they should return to production work after a few year's study.²¹

This statement clearly indicates that students eligible for institutions of higher education will not necessarily be the bright young men who come out of the top of the middle schools, but politically aware, work-hardened labourers, who will 'return to labour' after their courses have been completed.²²

TOWARDS A NEW PERSONALITY

Up until now this paper has revealed a substantial amount that could be considered encouraging for anyone concerned with the future of Chinese education or of China itself. There are many aspects of the new programmes that hold a great deal of hope. If, for example, we accept the comparison of the present reformed system of education with the system of pre-1949 China the present system can be viewed as 'modern'. The old exclusiveness, elite orientation, corruption, emphasis on 'getting a degree to become an official', the impracticality of much of the instruction — all these traits are or can be counter-productive to modernisation in a developing society.

Many of the accusations made against intellectuals in educational circles who tried to foist these old evils off on the people from 1961-65, and even earlier, are quite true. In fact, it is only now that these policies are being reversed. Some of the applications of China's attempts to right previous wrongs are described in 2 of the 17 investigatory reports in rural middle schools, and would seem to stand a fair chance of success.

One report describes an evening school in Chekiang province which clearly functions as an adult education facility. In substance and structure, this work-study school is much the same as the new junior middle classes for children, but the difference is in its function in society; this school is not designed to replace all middle education for children but to give some spare-time education to adults who otherwise would have none, a positive achievement.²³

In Yen-an, the reforms introduced into the model school have been equally effective. According to the report there have been four

changes. First, children of poor and lower-middle peasants are enrolled with priority. Second, the time of instruction is changed according to the seasons. The school goes on holiday during the busy seasons, and more classes are held in the slack season. Those children who miss their lessons due to participation in labour enroll in itinerant day-classes set up in the fields or are helped by their teachers and fellow students after school is over.

Third, students are permitted to bring their younger brothers and sisters to the school. This solves the question of schooling for school-age children, and also enables quite a number of pre-school-age children to become educated in advance. Many developing countries share China's problem that older children may have to care for their younger brothers and sisters full-time, and despite the disorganization in the classroom that may result from all the children being there, this is one way of solving the problem.

Finally, children attend school and work by turns. One child goes to school one day and leaves the other to look after the sheep, and by this method, both of them can attend school and work alternately. As an end result, ninety-five percent of the children of the two-brigade area are able to go to school at one time or another.²⁴

Thoughtful application of reforms such as these can only result in decreasing drop-out rates, the universalisation of primary and middle school education, and the institutionalization of a more practical bent toward learning. Even though the new reform measures have been implemented in such a way as to rationalize school practices and eliminate the undesirable aspects of the previous system, they only form part of a much larger achievement. The most remarkable aspect of the 1968 reforms has been the movement, under Mao's auspices, to create a new personality — versatile, self-reliant, yet a labourer and a helper of others — in essence, the 'New Socialist Man'. In his hands rests the hope of over 100 million school-age children for a modern system of education, and in the wider context,

the shaping of social, political and economic change.

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QUOTATIONS FROM CHAIRMAN MAO

In transforming a backward agricultural China into an advanced industrialized country, we are confronted with arduous tasks and our experience is far from adequate. So we must be good at learning.

Conditions are changing all the time, and to adapt one's thinking to the new conditions, one must study. Even those who have a better grasp of Marxism and are comparatively firm in their proletarian stand have to go on studying, have to absorb what is new and study new problems.

From the book of that title published by the Foreign Languages Press, Peking.

Seeing a child grow — some Indian initiatives

A. PEACE WORLD FOR CHILDREN

Mr J. N. Puri has twice travelled round the world and been an active member of a number of international organisations. His broad concern is for understanding between the peoples of the world, and his special caring is for its children. He would be very interested to hear from anybody in sympathy with his proposals, and who has ideas to add. His address is: 28 Shastri Niketan, N.W. Motibagh, New Delhi — 110021, India.

Humanity from time immemorial has suffered from the scourge of wars. Hitherto mankind has largely survived, because conventional weapons were not capable of doing much harm to the peaceful man, who was not involved in the war or not living in the conflict area. But today, with the continued production of nuclear weapons, the very future of human existence is under threat.

It is realised that one important method through which a permanent and everlasting peace can be established is to train the mind of the child in universal brotherhood and love for his fellow being irrespective of caste, colour, creed or country, so that the concept takes deep roots in the mind of the child at the impressionable age and he turns out to be a world citizen with an international outlook and having a love for peace and a hatred of war.

To achieve these aims many things could be done, but the following programmes are recommended:

- (i) To create general consciousness in parents, teachers and concerned authorities for the fulfilment of the declaration of rights for children as enshrined in the UN Charter.
- (ii) To recommend to various state governments, educational institutions, authors and publishers to make a revision of the existing text books with a view to
 - (a) eliminate such material as tends to create hatred and prejudices, (b) to add such material wherever possible as may stimulate curiosity and interest in other people; and (c) increase un-

derstanding and appreciation of other people.

- (iii) To recommend to educational institutions to encourage appreciation of music from other countries through folk songs, UN songs, etc.
- (iv) To undertake a study as to how and at what stage, the teachings of internationalism, friendship and humanity can be introduced.
- (v) To recommend to toy manufacturers to create models designed to encourage attitudes of building and constructing and not destruction and war.
- (vi) To exchange children's art, music and toys and other gifts with other countries.
- (vii) To assist in the establishment of an international children's books, toys and film centre.
- (viii) To recommend award of prizes, medals, etc. to children achieving merit in tolerance, friendship and internationalism: and
- (ix) To promote close links between parent-cooperative pre-schools.

The above is a tentative programme for consideration by all who are interested in the well-being of humanity at large. Such projects for attaining a peaceful world for children can surely pave the way for a better world and each one of us must make a beginning, even if it is a small beginning.

Another idea might be to promote international hobby collection banks throughout the world through the help of children, and young people. To start with, all concerned could make a beginning by collecting items such as stamps, first-day covers, coins, picture post-cards, shells, dolls, national flags and national anthems and any item of special significance from a country. After collecting these items, all the collections could be pooled and

shown at national as well as international exhibitions. After the successful establishment of these banks there could be exchanges between various countries.

Let me close with the words of the world famous writer and Nobel Prize winner, Pearl Buck: "I know of no joy in life greater than the joy of seeing a child grow in mind and spirit and body, the self-absorbed creature changing into a responsible, eager, and active human being."

J. N. PURI
New Delhi

B. FUN WITH LEARNING

We tend to assume, such is the force of stereotypes, that an Asian lives in a country such as India, and has a traditional pattern of life. In fact, he may live permanently in the so-called 'west' and be more sensitive to change than most of his fellow citizens. Such a person is Ajoy Skankar Ghose. He wrote of himself:- "I myself was born in Hampstead of an Indian family. But I was brought up in India and Burma: that was in the mid-20s, the turbulent years of Indian political history. In Burma, my parents provided me with a private tutor — a political exile from Chittagong in British India. My mother was busy organizing the Children's Welfare Association, and my father was in the Cooperative Movement at work — the whole atmosphere was introducing me to institutionalized injustices. I came to see Britain as the hub of double-dealing standards that not only exploited India and Burma, but also Britain. I was aware of my colonial status and my second-class citizenship — which is in fact twentieth-century slavery."

He and his American wife have been involved, since 1970, in an educational venture in North Kensington, London, which is now called 'Fun with Learning', but was first known as the Malcolm X Montessori Programme. It does not replace school but offers a supplementary experience in evenings and holidays. Some idea of the extent that its approach differs from the likely experience of the children in their schools may be gained from the quotations below.

The full account can be read in an important new book **Free Way to Learning: educational alternatives in action**, edited by David Head, and published by Penguin Books, 1974. In different ways each of the contributors have created learning situations which break down established ideas about teacher authority, about compulsory learning, about how the process of education can change society. In addition to the Ghose's work, other contributors have established an urban free school, developed a small rural community, operated a family learning network, and participated in the rise and fall of a street school. The total impact is disturbing and challenging, not least because it lies close to the idealism of WEF.

(i) Criteria of growth from the children themselves

"A child's mind is a forest of fancy. It has its own laws and dynamics of growth. The present educational system, by and large, is instru-

mental in cramping this growth — and so defeats its own ends. We have tried in our programme to take the criteria of growth given to us by the children themselves. When they show that they will not accept an imposed curriculum which has little or no meaning for their everyday life and experience, it is up to us to provide the venue, the climate and the subject interest which will allow them to bloom in their own way. This means, quite simply, generating — from the child's natural curiosity — an appetite for learning. By perceiving and observing people, places, things, they derive their own picture of the world."

(ii) Structures from experience

"So our expeditions have promoted an insight into life in its various forms, and an acceptance of the wonderful world of differences. We were determined not to repeat the classroom experience — with its regulated times and physical confines, which deaden the child's sense of freedom. Structures, we found, must emanate from experience; not experience from structures. During these ventures the children were led into establishing their own discipline over themselves. And with encouraging results. We have seen blossoming a questioning sense, self-confidence and self-help, and — above all — a growing authority over their own experience."

(iii) Dependent on children wanting to come

"We worked out our own policies, making sure that the 'equal say' is not open to anyone — certainly not officials — but only to those who are actually involved in the programme: children, workers, parents, founders. . . . The children have a variety of backgrounds — including Caribbean, Caribbean/African, Indian/Welsh, Irish/Pakistani. We confess to being disappointed at the reluctance shown by most parents to get involved in the activities and the management. And sometimes the number of children we are working with is very small. But there is no element of compulsion in what to do; we are entirely dependent on children wanting to come. If only two come, we will take them out. If only one, we will take him out — for that may be the one to become a new Malcolm X, and one would be enough to stir things to the depths."

(iv) **'A child is not born stupid'**

We want to avoid all indoctrination; our children have their own experiences (bitter and sweet) to build upon. But our children are cramped, physically and mentally. We want to give them **space** in which they can develop as confident, autonomous persons. Learning must make room for **them**. So a child's spasmodic and variable questions — from one point to another and from one subject to another — should not be controlled or diverted into any systematic or structural strait-jacket. A child is not born stupid!

AJOY S. GHOSE

From 'Fun with Learning: a Supplementary Programme', which he contributed to **Free Way to Learning** (Penguin), edited by David Head. Fun with Learning now operates in Notting Hill at 7 Acklam Road, London W.10, on weekdays, 4.30 to 6.30 pm. Phone 01-960 3403.

PROBLEMS TO DISCUSS

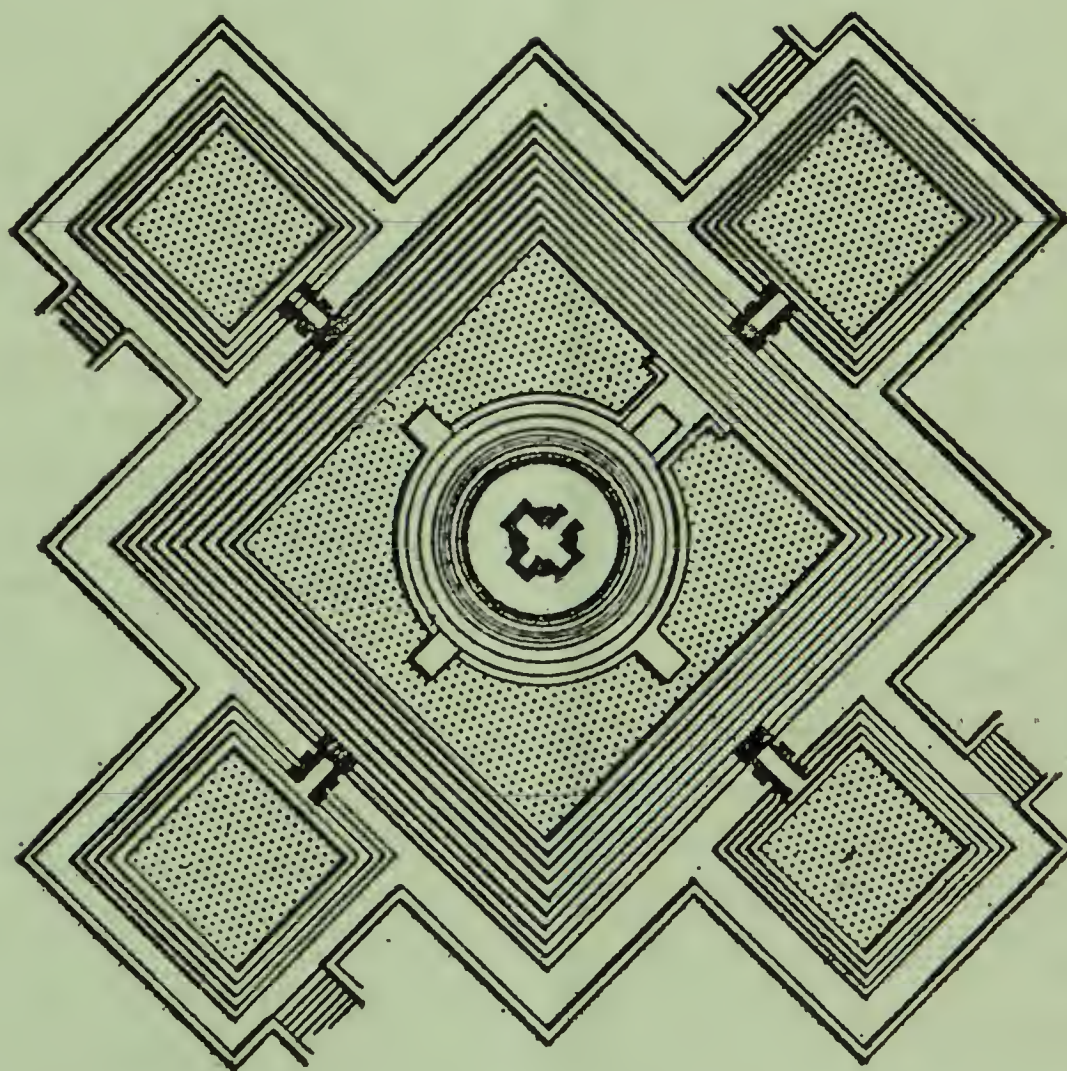
Traditional Indian family life is gradually changing under pressure of modern conditions. You could discuss the effect that various modern developments are likely to have.

What effect will the increase of schooling have on the part boys and girls play in the family?

What effect does later marriage have on the position of women in the family?

What effect does moving to the town have on the large family?

One of the many suggestions for pupil activities from the **India** unit, in Heinemann's **World Studies Themes**, cited in the next section **Aids for All**, pp.14-16.



Aids for all—new books and materials

1. WORLD HISTORY

Harry Browne has written two excellent books on modern world history: **World History I (1750-1900)** and **World History II (1900-1968)**, both published by the Cambridge University Press. The latter appeared in 1971, and now the first volume completes the story. Both books pack a great deal into a short space (216pp and 286pp); both are truly global in their interest; both are written in a clear, direct style and are illustrated with maps, photographs and reproductions of contemporary pictures.

A small but bitter corner of world history is explored in **Northern Ireland: Crisis and Conflict**, edited by John Magee and published by Routledge and Kegan Paul. This is a further contribution to the 'World Studies Series' of document collections. The documents are divided into four parts: the genesis of the Ulster question; the constitution and political institutions of Northern Ireland; Ulster under Home Rule; revolution and change. Such a division allows analysis to be combined with a chronological treatment. The documents represent a wide range of viewpoints. The introduction is useful and fair. The real problem will be to keep this book up-to-date. The post-script (May 1974) could not be illustrated by documents, and that situation has already been left behind.

2. PICTORIAL CHARTS

This internationally-minded and non-profit making organisation is justly famous for its large wall charts. They cover a wide range of subjects, and many help the study of world cultures and problems. Readers of this W.S.B. and the one on Africa will enjoy

E11 WORLD RELIGIONS AND
PHILOSOPHIES

E103 AFRICAN HERITAGE

E108 AFRICAN SCULPTURE

R725 AFRICAN MUSICAL INSTRUMENTS

J707 JAPANESE LIFE

K7 INDIAN AGRICULTURE

P704 AUSTRALIAN ABORIGINES

Further information can be obtained from Pictorial Charts Educational Trust, 27 Kirchen Road, London W13 0UD.

3. MULTI-MEDIA KITS

- (a) **LATIN AMERICA** published by U.S.P.G. and the Methodist Missionary Society with the support of the Catholic Institute for International Relations.

This is a splendid collection of photographs, extracts, pamphlets, and fact sheets. All are vividly presented in varied and clear type-face. It is 'propagandist' only in the sense that its compilers are concerned that students should become deeply involved in the human problems studied. Some of the material would be almost impossible for non-Spanish readers to obtain elsewhere. Individual kit costs £1.50, but a **Group Leaders Pack**, which costs £3.80, has a tape of songs and a recorded interview with Aharon Sap-sezfian, as well as a useful guide giving suggestions for eight study sessions. (Obtainable from C.I.I.R., 41 Holland Park, London W11 3RP.)

- (b) **TEACHERS GUIDES TO STUDY RESOURCES**

Limited to Commonwealth countries, but extremely well-informed guides to the wide range of teaching materials available, partly commercially and partly through loans or visits to the Commonwealth Institute, Kensington High Street, London W8 6NQ. All this for ten pence each!

- (c) **INDIA
CHINA**

Both compiled by Islay Doncaster. Developed by the Inner London Education Authority World History Project. Published by Heinemann Educational Books: World Studies Themes.

These go alongside the **Africa** kit reviewed in the March W.S.B. (pp.53-55).

These also have teachers guides and pupil sheets with guides, structured round the four themes of food, work, family life, village and town. Again, there are supporting slides and tapes of stories and songs. One would have welcomed a rather fuller treatment of religion and beliefs, and there are even fewer extracts here than in the **Africa** unit. Why no Chinese poems? The outstanding feature remains the splendid collection of black and white pictures: the majority are photographs, but there are excellent reproductions of drawings, paintings and paper-cuts. Once again, four sheets give instructions on practical activities for children. The Chinese ones, for example, are recipes, paper cutting, paper folding, and making kites.

(Further details and prices can be obtained from: Heinemann Educational Books Ltd., 48 Charles Street, London W1X 8AH.)

(d) **OXFAM RESOURCE WALLETS**

Intended for primary schools, but most of the material — especially the photographs — could be used with older pupils. Wallets on Botswana, India, Bolivia, South Korea, Algeria and Greece have already appeared. We will look at a particularly interesting one on Dousadj — a village in Iran — in the next issue. Details can be obtained from Oxfam, 274 Banbury Road, Oxford OX2 7DZ.

4. **“THE SEA IS HIS . . .”**

We are grateful to **Mr William Mulgrew**, Headmaster of Abbey Junior School, Sandwell, for this review of **Whose Common Heritage — creating a law for the seabed**, by Roderick Ogley, published by Francis Pinter Ltd. at 85p.

This small book by Roderick Ogley is quite a remarkable piece of taut writing, on an issue of extraordinary complexity. The vast (140) heterogeneous collections of states which met at the Third United Nations Conference on the Law of the Sea (UNCLOS) at Caracas for ten weeks in 1974, apparently

made painfully slow progress towards some kind of agreement.

Among the few things that the Conference accepted in principle were that if a new Seabed Authority were set up, it should be independent of U.N.O. (too many squabbles going on there already), the profits accruing from exploitation of the seabed should be distributed in a way which discriminated in favour of developing countries, and the headquarters of the new authority should be in a developing country — Jamaica being a popular candidate at the moment.

The distribution of profits is the outcome of the concept of “the common heritage of mankind” put by Dr Pardo (Malta) to the General Assembly in 1967. As Ogley says, the language has caught on, the institutionalised reality is still far off.

What are the arguments about precisely? They are about the mineral resources of the seabed to a great extent, and about the living resources of the sea to a lesser extent. They are about the limits of jurisdiction of littoral states over adjacent seas — should the limits be the 200m. isobath or 200 miles? Who should exploit the area? What should the conditions of exploitation be? Have landlocked countries no rights? Islands cause complications — does the taking over by the UK of an uninhabitable islet like Rockall give Britain exploitation rights over a wide area of adjacent sea? What should be done about the open oceans?

It has also been noted that if a new Authority allowed a one state-one role constitution, the developing nations (many of them landlocked) might prevent the technologically advanced countries from dredging the seabed, where there are vast deposits of manganese nodules (also rich in nickel, cobalt and copper). Should states be assigned seats on the new Authority on the basis of expertise, technology and length of coastline?

There are embarrassingly large discrepancies between states on the size of ocean concessions that might be awarded to companies — from 300 sq. kms to 9,000 sq. kms. And could

not land-based producers of the oceanic minerals be ruined by the new finds? There were so many words spoken at the Caracas Conference and oil was barely mentioned.

One small criticism, Ogley's book would have been easier reading had it included a table of conferences with locale and any conclusions. This information is rather difficult to extract from an interesting and fact-filled text.

As Ogley says, the 1975 Conference in Geneva could be crucial.

5. SLIDES

More people probably know the initials V.C.O.A.D. than realise it stands for the Voluntary Committee on Overseas Aid and Development. V.C.O.A.D. is the co-ordinating agency for all the main voluntary and official

bodies who are active in this area. Among a range of teaching aids, are their excellent slide sets. These have generally been produced by an experienced worker in the country; they are concerned to educate rather than to raise funds; they are pictorially of a very high standard; and are accompanied by a useful descriptive booklet. The most recent additions are on **Western India**.

CITY AND VILLAGE LIFE

FAMILY IN VADALA VILLAGE

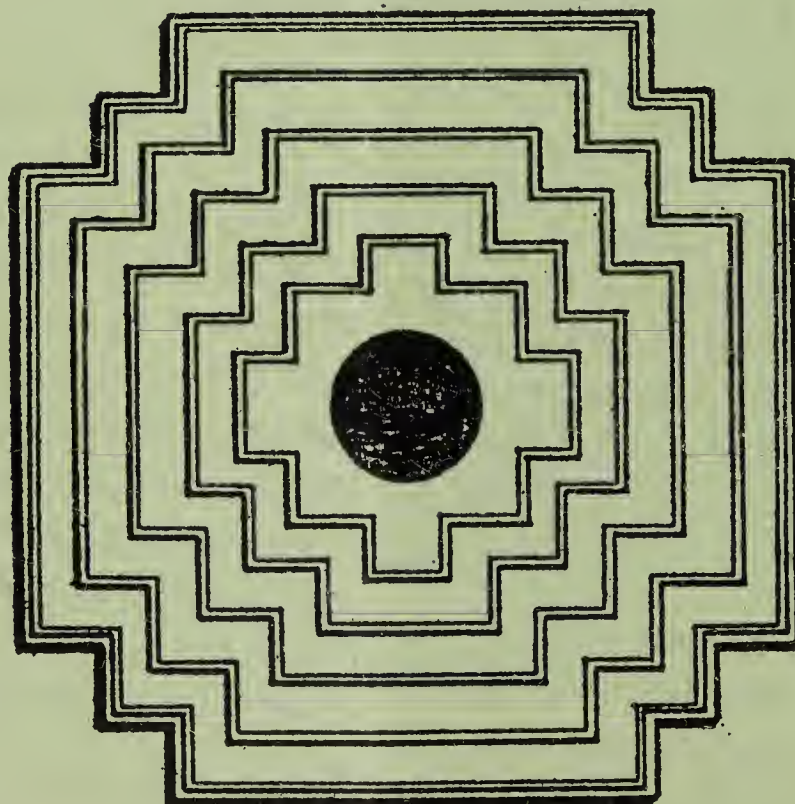
TRANSPORT

FAMILY IN BOMBAY

MORNING IN ZEKRI VILLAGE

These are obtainable at £1.80 plus VAT each, from V.C.O.A.D. Education Unit, Parnell House, 25 Wilton Road, London SW1.

ILLUSTRATIONS. The Mandala patterns — symbols of wholeness — which appear in this issue are in fact the ground plans of temples. They are taken from Benjamin Rowland's **The Art and Architecture of India**, which includes a chapter on Indian art in Ceylon and South-East Asia. This book first appeared over twenty years ago in the Pelican History of Art Series, and is still in print. A Penguin paperback edition is now available at £2.25.



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THE WORLD OF ISLAM

STUDYING ISLAMIC CULTURE

"DOES MR KHAN SLEEP ON A BED OF NAILS?"

RACE IN THE CURRICULUM

THE WORLD FOOD CRISIS

EXPLORING OTHER CULTURES — book reviews

Studying Islamic culture

Almost two years ago, the WSB for December 1973, Number 29, published an article showing the need to understand Islam if we hope to understand the world. Here Richard Tames takes that article as his starting point, and goes on to discuss how cultural aspects of Islam may be explored in schools. Richard Tames has been a Schoolmaster Fellow at the School of Oriental and African Studies, and has been compiling a materials collection on Islam.

APPROACHES TO ISLAM

Dr James Henderson has already argued the case for the 'Importance of Islam' in a previous issue of this journal. Resting his case on the central and undeniable proposition that "the Moslem brush has painted such large tracts of time and space during the last fourteen hundred years that the historical panorama which did not feature them could be nothing but a wild and grotesque distortion of reality", he suggested that the tri-partite division of 'The Man, The Message and The Manifestation' might be used as a framework for teaching.

My aim is neither to modify nor to challenge this argument but to reiterate and extend it by suggesting a variety of approaches which emphasise the cultural rather than the spiritual aspects of the Islamic heritage. A study of 'The World of Islam' can do more than enlarge our understanding of world historical forces, more than enrich our appreciation of the depth and variety of man's religious experience; it can also help us to come to terms with the challenges of our own multi-cultural society, to heighten our awareness of Islam as a force to be reckoned with in the world today and to stimulate our enjoyment of the Islamic achievement in literature and the arts.

Considered purely as a religion, Islam has received a good deal of attention in recent years. The Shap Working Party on World Religions in Education has given an immense impetus to the development and evaluation of appropriate teaching techniques and materials. An excellent, and absurdly cheap handbook 'World Religions: Aids for Teachers' has been published by the Community

Relations Commission (15-16 Bedford St London, WC2) (2nd ed. February 1973 35p). The Christian Education Movement has devoted an entire issue of its journal 'Learning for Living' (Vol. 11 No. 3 January 1972) to Islam and a detailed consideration of some of the practical problems involved in bringing school-children of all ages to an informed understanding of the faith. The well-prepared teacher of R.E. has, therefore, a strong hand to play.

But, in our secular society, is this sort of approach always appropriate? As the editor of 'Learning for Living' himself put it:- "Is the ordinary fifteen year old interested in the existence of God? If not, what makes us believe that he will be interested in Allah?" I have enough faith in teachers to believe that the teacher who is both committed and informed, the teacher to whom the religious dimension of life has meaning, can overcome uncomprehending scepticism. But not all teachers have this sort of commitment or experience. Are they, therefore, to be discouraged from attempting to make 'The World of Islam' mean something for their pupils? Surely not.

Islam is a religion, but it is much more than we habitually understand by that term. It is still, for the believer, a whole way of life, suffusing and informing both his view of the world and his place in it. The word 'Islam' literally means 'Submission', submission to the will of God. And the reality of this submission is made manifest in the insistent call to prayer (five times a day), in the annual day-light fast during the month of Ramadan, and in the obligations to give alms and to undertake, if at all possible, the pilgrimage to Mecca at least once in one's life. But Islam goes far beyond a mere acceptance of certain rituals and observances, doctrinal beliefs and ethical principles: it is enshrined in a complex and comprehensive code of law, governing every aspect of daily life, from debts to divorce; Islam likewise pervades and

constrains every form of cultural expression, whether it be art, architecture or literature.

The impulse to secularize Muslim societies, such as Turkey and Egypt, and to behave as though religion could be treated as a mere matter of private conviction, creates many of the tensions which threaten the stability and integrity of 'modernizing' states and thus profoundly affects both the prospects for world order and the shape and temper of an emerging global culture. It would seem, therefore, entirely legitimate to regard Islam the faith and Islam the culture as a continuum which one might, with due care and thought, approach from not one, but a variety of starting-points.

THE SPREAD OF ISLAM

One fifth of the world's population follows the Islamic faith and it must surely be one of the teacher's principal objectives to trace the steps by which the faith has extended its influence over the globe. With older or more sophisticated pupils one might wish to skip over this in a few lessons, but for younger children 'The Spread of Islam' might well provide the central theme for a whole term. A specially-drawn outline map of the world, with Mecca in the centre, could be pinned on the wall and used as the focal point for particular lessons and projects. Starting with the life of the Prophet one could then fill in the blank areas with arrows to show the main lines of advance and pictures of important buildings and cities to show the main centres of Islamic civilisation that were established.

One point that deserves to be stressed is that the Muslim advance in the century after the Prophet's death went much farther to the East than it went to the West. E. H. Dance makes the point very neatly by contrasting the battles of Tours (AD 732) and Talas (AD 751). "What the battle of Tours (one of Creasy's 'Fifteen Decisive Battles of the World') had done in Europe, the battle of Talas (almost unknown to European historians) did in Asia — but in reverse. After the battle of Tours, Western Europe remained Christian: after Talas that part of Asia became Muslim" (Dance omits to mention that it was

from Chinese prisoners taken in this battle that the Arabs learned the secret of the silk-worm and thus the art of sericulture.)

One could underline this point about the extent of Islamic influence by examining in some depth Spain and Persia, conquered provinces at the western and eastern extremities of the empire respectively, showing how religion, language and culture overcame local geographic and economic circumstances to produce remarkably similar life-styles and physical environments. The same point could be made equally well by following the travels of the remarkable — and eminently readable — Ibn Battuta, who left his native Tangiers in 1325AD to make the pilgrimage to Mecca and kept on travelling until 1354. He visited the depths of West Africa and the coasts of China and most places in between, covering an estimated seventy five thousand miles in all. As Professor James Kritzeck has observed "He was able to do so because the Islamic world at that time was wide and tranquil and sufficiently homogeneous so that his profession, religious law, commanded dignity and emolument anywhere within it, and recommended him for diplomatic missions outside it." In retirement Ibn Battuta dictated his memoirs which, in Kritzeck's words "carried the Arabic form of the travelogue to its highest development."

It would be misleading, however, to leave the learner with a static picture of the Muslim world at one point in time. The dynamic character of Islam cannot fully be appreciated unless we bring the story down to the present, showing how the political retreat from Spain under the military impact of the **Reconquista** was counter-balanced by cultural advance in S.E. Asia as a result of 'unofficial' missionary enterprise, how reverses in Central Europe and the Balkans were offset by the penetration of north-central and eastern Africa, and how, at the present time, there have come to be Muslim communities scattered from Fiji to the Caribbean, from South Shields to the Philippines.

THE CITIES OF ISLAM

Islam is often referred to as a 'religion of the

desert'. This is misleading. True, its rapid expansion owed much to the fighting skills and spirit of land-starved Bedouin tribesmen. But Islam was born in Mecca, a busy commercial city at the junction of two major trade routes, nurtured in Medina, where the Prophet took refuge from persecution, and sustained and propagated in some of the greatest and most beautiful cities of the pre-industrial age. A study of these cities could provide an attractive and concrete mode of exploring the achievements of Islamic civilisation, suitable, perhaps, for the lower and middle secondary level. Starting with Mecca itself and then dealing in turn with other major cities, one could introduce each one in the chronological order in which they attained the zenith of their prosperity and influence, and trace their subsequent history as far as interest, time and resources allow.

Mecca at the beginning of the seventh century was a great centre for pilgrimage as well as for trade. A study of Mecca in the lifetime of the Prophet might therefore focus not so much on the physical layout and daily life of the city as upon the political and social currents which shaped the genesis of the faith — the presence of Christian and Jewish residents and travellers, with their monotheistic beliefs; the determination of powerful vested interests, including members of Muhammad's own tribe, the Quraysh, to preserve the profits of the pilgrim trade from the threat of a new religion; the Hijra, the 'breaking of ties', which took the Prophet and his followers from Mecca to Medina in AD622 and which marks the beginning of the Muslim calendar; the struggle between the inhabitants of the two cities and the subsequent triumphal entry of the Prophet into his native city, culminating in the destruction of the idols in the Kaaba. The later history of Mecca as a centre of Islamic pilgrimage — down to the present day — might then follow.

Baghdad, the imperial capital established by the Abbasids, might be taken next. Famed as the city of the "Arabian Nights", it was located in the heart of the Fertile Crescent, some twenty miles from the former Persian capital of Ctesiphon. Here Mansur, the second Caliph of the dynasty, built a city which he intended to be the market-place of the world. He de-

creed that it should be known as Madinat-al-Salem, the City of Peace, but usage decreed otherwise and it retained the name of the agricultural village whose site it occupied, Baghdad. The first stone of the showpiece city was laid in 762 AD and a hundred thousand men laboured for four years to complete its outlines. The result was a masterpiece, symbolic of the nature of Abbasid rule — awesome, magnificent, remote. Within the city's circular walls there ran a regular network of radial and circumferential streets and arcades; and, at the heart of the city, there stood the mosque and the royal palace, faced with marble and surmounted by a great green dome rising 120 feet above the main audience hall. For nearly five centuries this city was the hub of Muslim commerce and learning. Then, in 1258, the Mongols destroyed it. No visible trace of Mansur's city remains. And the present day population of the capital of modern Iraq is less than half what it was a thousand years ago.

After the deposition of the Umayyads in 750 AD one royal refugee managed to flee Damascus and the long arm of Abbasid vengeance. At **Cordoba** in southern Spain, he established an independent Umayyad dynasty and his successors built a city which was, in the tenth century, the largest and most sophisticated in Europe. It had a population of half a million when no other city on the continent could boast of more than 10,000; it had pavements and street-lighting nearly a thousand years before London. In faraway Germany an obscure nun wrote of this marvellous city as "the jewel of the world . . . a city well cultured . . . illustrious because of its charms and also renowned for all resources especially abounding in the seven streams of knowledge, and ever famous for continual victories."

Space precludes detailed treatment of other cities but, to round out the series, one may briefly mention:- **Damascus**, the first imperial capital; **Kufa** (Iraq) and **Kairwan** (Tunisia), built as garrison cities to overawe conquered peoples; **Cairo**, which grew out of the fusion of the camp of the victorious general Amr ibn al-As at Al-Fustat (literally 'the tent') and the model city of the tenth century Fatimid dynasty, known as Al-Qahira (literally 'the

victorious') to become by the fourteenth century the richest and most populous city of Islam; **Istanbul**, for five centuries the heart of the Ottoman Empire; **Samarkand**, caravan station on the Silk Road from Asia to Europe, destroyed by Genghis Khan in 1221 and rebuilt by Tamerlane, (whose mausoleum still stands there); **Salonika**, which, in the sixteenth century, became a refugee for Jewish exiles from Spain and Portugal and subsequently a centre for publishing and translating to rival Toledo; **Isfahan**, where the most exquisitely beautiful mosques were built in the seventeenth century: and, perhaps finally, **Ankara**, built by Atatürk as a self-consciously modern and secular city high in the Anatolian uplands — a symbolic rejection of Istanbul and the Islamic tradition it embodied.

MEN OF THOUGHT AND ACTION

The history of Islam abounds in colourful and impressive characters and it would be foolish to ignore the potentialities of a biographical approach. This might be particularly valuable in trying to deal with the dryer aspects of politics or the more abstract realms of philosophy, both of which might be presented from a perspective of personal involvement — why did Aurangzeb not follow Akbar's policy of conciliating Hindus and Muslims? why did Al-Ghazzali throw up his professorship to become a wandering Sufi mystic? These questions might challenge older and more sophisticated pupils; and sufficient source materials exist in translation for them to begin to understand why they are significant. Considerations of space preclude a detailed treatment of this approach; but a few examples might indicate its possibilities.

Anyone seriously interested in the systematic study of human behaviour, whether as an historian or a social scientist, should read at least a little of the work of Ibn Khaldun, whose **Muqaddimah**, an essay on the nature of history, has been hailed by Arnold Toynbee as "the greatest work of its kind that has ever yet been created by any mind in any time or place." Ibn Khaldun was the first thinker to regard history not as a chronicle of more or less fortuitous events, but as a continuous, collective and organic movement, governed

by hidden but discernible laws. Other scholars have hailed him as 'the father of sociology'. Professor Kritzeck's "Anthology of Islamic Literature" contains two passages from Ibn Khaldun which might profitably serve to illustrate the quality of his work. The first reveals his grasp of the concepts of the division of labour and sovereignty and involves a discussion of his own pet theory of **asabiyyah**, or group solidarity, as it applies to the cohesion and dissolution of states and empires. The second records an encounter and conversation with the world-conquering Tamerlane.

My second choice is Abu Ali al Husain ibn Abdallah ibn Sina — known more simply in the West as Avicenna. Born near Bokhara in 980 AD, he was a child prodigy who had so far outstripped his teachers by the age of sixteen that he established his own school. At eighteen, when he had mastered all the learning of his time, he was summoned to the bedside of the Sultan, who was stricken by a serious illness. Avicenna cured him and became a trusted adviser and an assiduous student of the magnificent royal library. Having produced his first major philosophical work at the age of twenty-one, he involved himself in politics and eventually became Vizier to the Emir of Hamadan. But the demands of office did not prevent him from composing his **Qanun fit-tibb**, a comprehensive medical treatise which remained a standard text in European universities until the early eighteenth century. The death of his patron led to Avicenna's imprisonment at the hands of his enemies; but he used his enforced leisure to write extensively on logic, physics, mathematics and metaphysics. His prodigious output includes no less than three hundred and thirty-five works, covering not only the subjects mentioned above but also botany, music, poetry, astronomy, philology and the arts of government. The importance of his influence on medieval Europe can scarcely be exaggerated and Dante paid him what was, by the standards of the age, a supreme compliment — he excused him the tortures of Hell and placed him, with Averroes and Saladin, in Limbo, the only moderns to join the sages and heroes of the ancient world.

My third choice is Sinan abdür-Mennan. He has been called 'the Ottoman Michelangelo' but even this ethnocentric compliment scarcely does him justice. He was to his contemporaries "the Eyes of the Engineers; the Capital on the Column of Builders; the Master of the Masters of his Epoch; the Foremost of the most dextrous Artisans of his Era; the Euclid of Time and the Ages; the Royal Chief Architect." Born a slave in 1499, he was trained as a Janissary and served in the campaigns of Belgrade, Rhodes, Mohacs, Buda, Vienna, Lake Van, Tabriz, Baghdad, Corfu, Apulia and Moldavia. He rose to become general of the engineers and commander of the Sultan's personal bodyguard. Then, in 1538, when he was forty-nine, he was appointed Royal Chief Architect by Süleyman the Magnificent. He held the post for the next fifty years and during that time he built more buildings than any

other architect who has ever lived — forts, public baths, colleges, caravanserais and, above all, the great single-domed mosques which he brought to perfection. Of the quality of his work suffice it to say that the two architects of the Taj Mahal were his acknowledged pupils.

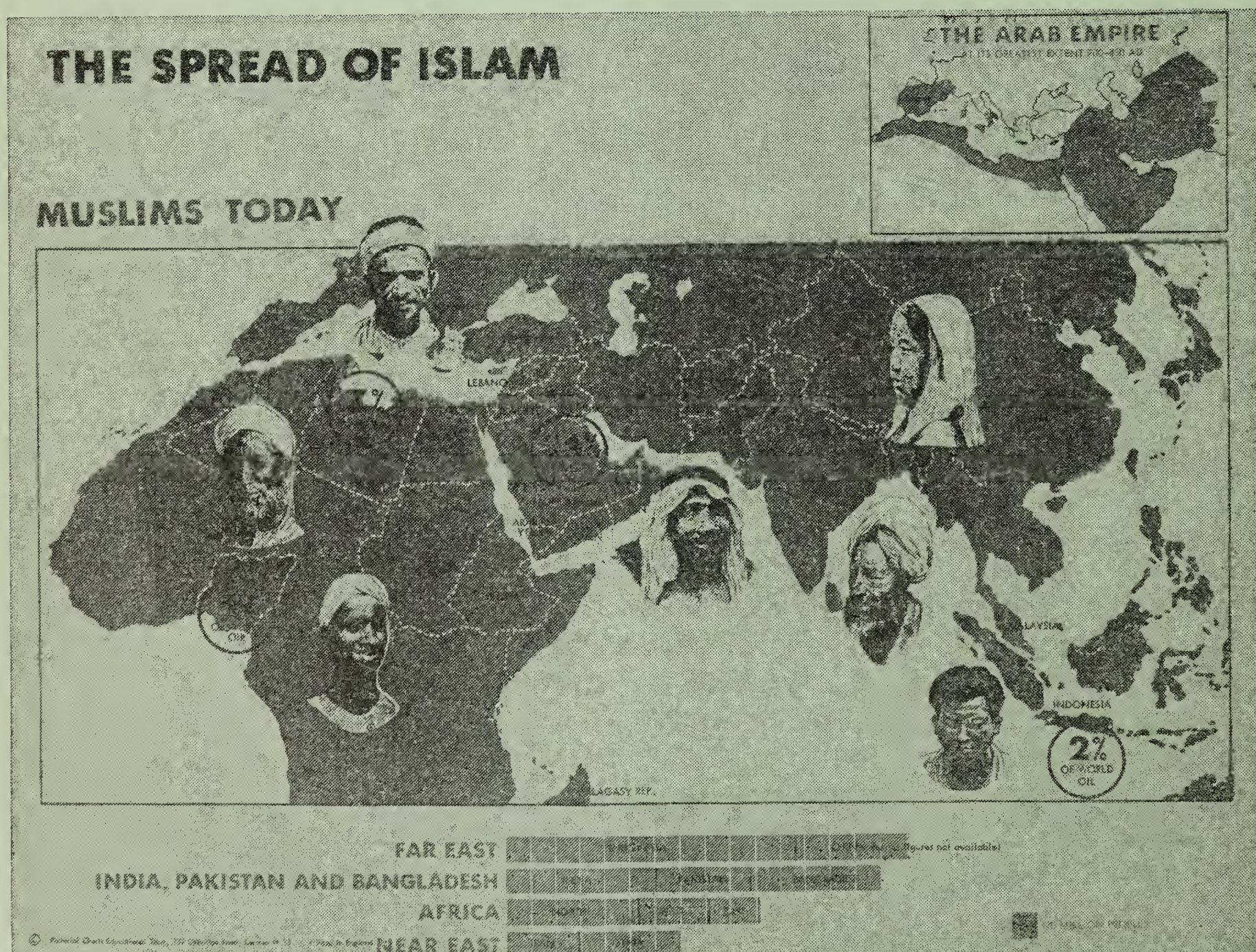
RICHARD TAMES

(Schoolmaster Fellow, School of Oriental and African Studies, London, 1975.)

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J. Kritzeck — 'Anthology of Islamic Literature' (Pelican).
2. **For Teachers:**
W. H. McNeil and M. R. Waldman — 'The Islamic World' (OUP).
A. Guillaume — 'Islam' (Pelican).
3. **For Pupils:**
Robert Boyce — 'The Story of Islam' (Religious Educational Press).
John B. Taylor — 'Thinking about Islam' (Lutterworth Educational).

Pictorial Charts Educational Trust — mentioned in last WSB — have several relevant charts. Below is one of their set of smaller charts (15in. x 20in.) on **Islam**. There are also full-size charts (30in. x 40in.) on **World Religions** and the **Middle East**. From Pictorial Charts Educational Trust, 27 Kirchen Road, London, W13 0UD.



“Does Mr Khan sleep on a bed of nails?”— Islam in a primary school

This is an account of a team teaching experiment on Islam at the Clifton Junior School, Birmingham. It was written by M. J. Tunnicliffe, with the help of Mr D. Abbey, Head Teacher, and Mr K. Tatton, Deputy Head, and Mrs J. Jones and Miss N. Paddock, who were members of the team. This is a slightly abbreviated version of the article which first appeared in the **EDC Review**, Spring Issue 1975 — the journal of the Educational Development Centre, Birmingham.

Our Plans

We began by asking ourselves questions.

How to extend an already close co-ordination between teachers in Mathematics, for example, to other areas of the curriculum? Although traditionally class organised, could internal class organisation and skills be developed and used, to present teaching material with 90 fourth-year Juniors? In discussion the three fourth-year teachers and Deputy Headmaster decided to employ a Team Teaching form with the wide subject of Islam as the content.

One afternoon a week was put aside to allow a fourth group to be formed from the three classes to work in the school library with the Deputy Headmaster. The other three groups would work in the three fourth-year classrooms. The four groups, of mixed ability, would spend one afternoon each week with a different member of the team exploring Islam by way of four, broadly integrated, areas—

1. Religion and History
2. Geography
3. Creative Dance
4. Mathematics

Therefore, after four weeks of going to a new teacher each week, every boy and girl should have a wide experience of Islam.

Before preparing this work and making the final decision to ask to go ahead each team

teacher had to be sure of sufficient source material both for their own information and to maintain the children's interest. As it was we found excellent provision of material to write about and illustrate Islam from the sources mentioned at the end.

The Launching

We decided to press ahead and for our opening session we were able to invite Mr Akhbar Khan of the Sparkhill Centre to school. Mr Khan engaged the children's attention while he spoke about the Five Pillars of Islam—

1. Belief in God
2. Praying five times daily
3. Giving alms
4. Keeping the fast during Ramadan
5. Pilgrimage to Mecca

He showed us some 'Eid' cards which are the Muslim equivalent of Christmas cards although the event being celebrated was Ibrahim's (Abraham) willingness to sacrifice his son Ishmael (Ismail).

During the subsequent question and answer session we realised how much work was ahead of us when one girl innocently asked Mr Khan if he slept on a bed of nails. We concluded this period with an excellent film strip-combined-taped commentary called simply 'Islam', produced by the BBC.

Religion and History Group

Children told the life story of Mohammed. They were all given worksheets about the Five Pillars of Islam which were read through with them before being asked to complete them. The children were then free to pursue their own interest after being guided to sources which would help them to write about it with illustrations. Finally there was a discussion on any aspect of Islam that interested the children.

Geography Group

Life in desert lands. General facts about world's deserts — largest, climate, sand dunes. Animals that live in the desert, particularly the camel. People that live in the desert — reference to nomads and oasis dwellers.

This was linked with the Arab world at the time of Mohammed. Mention of the spread of Islam through Arab conquest. Individual work on non-Arab Islamic countries. Mention of life in Modern Arab States — contrast between nomadic tribesmen and modern cities. Wealth brought by oil. Stressed contrasting life styles in various Islamic countries.

The lesson was organised this way—

First, 20 minutes' talk, using world map and illustrations.

Then, the group was split into three sections:

- (a) Less able readers working from duplicated sheets on life in desert lands.
- (b) More able readers using work cards and books on Islamic countries.
- (c) Painting — life in Muslim lands, large picture on desert life. All children were given an opportunity of doing art work during the afternoon.

Creative Dance Group

The work covered was connected with Arabian culture. A story was taken from The Arabian Nights — 'The Fisherman and the brass bottle'. This was reproduced in the form of creative dance based on the moods and actions of the story. After talking about the story and the setting, the children chose one group to work in.

Group 1—Describing in words and painting the Palace of the King.

Group 2—Describing the Ginnee, looking at the metaphors used in the story and rewriting in the form of smoke coming out of a bottle.

Group 3—Creative writing describing how

they found the bottle, what it looked like, what was in it.

Among the records used was one of Rimsky Korsakoff's 'Scherezade'.

Mathematics Group

Three main themes—

- (1) Symmetry from Islamic patterns which are mainly non-representational because of religious stricture.
- (2) Symmetry in Architecture, especially Mosques.
- (3) Strength from Shape. How the Mosque makers used three strong shapes—
 - (a) The Arch (semi-circular). (b) The Pillar. (c) Cross, or lintel arch. For (1) and (2) Line and Rotational Symmetry were covered first by defining Symmetry in three-dimensional shapes, then looking at pictures of Arabian tile patterns and Mosques. Groups then used Symmetry for—
 - (a) Potato printing — using Symmetrical blocks and lay-out.
 - (b) Using black and white card, scissors and paste to make positive/negative patterns about central axis of symmetry. The same technique was used by another group but cut-out shapes were rotated.
 - (c) Use a template previously prepared from a design used for a tile in the Alhambra.



The children copied this on to paper and by continuous rotation the shapes interlocked or Tessellated.

In theme (3), Strength from Shape, groups were given specific tasks—

- (a) Find the best way of bridging the space between two books using a thin piece of card that could also support a light weight. Eventual solution arrived at by experiment is to use an arch.
- (b) How to support a book on a piece of card with the card standing on edge? Solved by rolling or folding the card, in other words using a pillar.
- (c) Plasticine comes in rectangular cross-sectioned shapes. Make the plasticine span the gap between two desks. First place the plasticine with the broad edge downwards and gently add weights. How many weights will it support this way? Then place the plasticine with the narrow edge down and add up the weight it will take now. Which method supports the most weight? The children 'discover' that the thicker cross section takes the most weight.

School assembly and a mosque visit

While the project was under way one of the teachers in the team took an upper school assembly based on the theme of Sacrifice. The particular sacrifice illustrated is remembered in the Islamic Feast of Eid-ul-Adha and was the previously mentioned willingness of Ibrahim to kill his son, Ishmael. We also shared the preparations with one boy before he said his prayers, the ritual washing and removing of shoes. One boy recited the call of the Muezzin to prayer.

In the third week we received permission from the Imam of Woodstock Road Mosque, Moseley, to take the children there. We sent a letter to parents explaining the reasons for the visit and giving them the right to exclude their child from it just in case they felt an objection on religious or personal grounds. We also asked that all children should show respect by wearing a head-covering, and the girls particularly to put on trousers to cover their legs.

At the Mosque, which was already very familiar to many of the Muslim children, we removed our shoes and were warmly wel-

comed into the main prayer room by the Imam. He talked to the children about the function of the Mosque as a centre for worship and the education of children in the teachings of the Koran. The Imam pointed out that Muslims revered Jesus Christ but maintained that Mohammed was the last Prophet of God.

This visit promoted a great deal of interest from the children and, when we asked them later, it was this single event that impressed them the most. Some were disappointed that the Mosque, a three-storey Edwardian villa, did not sport the conventional domes.

The beliefs of classmates

From their writing, talking, painting, model making, dancing, and investigations we know that the experiment has been successful with the children. They now appreciate, because they understand, the beliefs of many of their classmates. By this criterion we feel confident to tackle another religion which has an affinity to other children in our school, Hinduism.

We will keep to the Team Teaching format as this gives to children the chance of working with different teachers. Hopefully, it will help them realize that knowledge can arise from diverse sources and be expressed in different, equally valuable forms; or, less ambitiously, you cannot get a good night's sleep on a nail bed.

Teaching Team, Clifton Junior School,
Birmingham

Informative Sources: In illustration of what is available to schools in a large city, the teachers cited these sources:
 Visual Aids Department, Birmingham Education Office.
 Central Library Visual Aids Department (pictures and posters).
 Local Libraries.
 School Library.
 The Language Centre, Hockley (posters, books and film strips).
 Community Relations Office (posters and books).

Race in the curriculum

This paper reports a sociometric study of ethnic cleavage carried out at an all boys secondary school in London. The main conclusions were that in all year groups within the sample, pupils showed significant preference for children of their own ethnic groups in the choice of friends. Comparison of age groups revealed a clear progression with a higher degree of ethnic self group preference in the fourth year. There was also a variation of intensity of self group preference between streams.

INTRODUCTION

The phenomenon of racial cleavage has been thoroughly researched and fairly well established in the United States, but has not attracted a great deal of research in this country. Over the last decade however increasing interest has been shown, and amongst others, Kawwa (1963, 1965 and 1969), Rowley (1968) and Durojaiye (1969), have considered the problem of preferences amongst white and non white children.

Verma and MacDonald (1971) and Verma (1975), reported an evaluation programme designed to discover whether or not the teaching of race relations according to the principles of the Schools Humanities Curriculum Project, had effects on the attitudes and friendship patterns of adolescents which others might regard as undesirable. They reported a small though not significant shift towards greater inter ethnic tolerance. A consequence of this kind of approach is however, a tendency to focus on what is actually taught in schools, introducing 'Race' as another subject for the curriculum, whilst distracting attention from the need to study longitudinally the growth and development of racial attitudes, examining the effects of such agencies as the mass media, children's comics, the school as a social process and so on. Information of this sort may help us to determine at what point, and in what form teacher intervention might be most appropriate and effective. The study by Jahoda et al (1972) on the development of children's attitudes to alcohol provides a model study of this type. The problem with the 'addition to the curriculum' approach, to the question of reducing inter racial prejudice, is that there may well be

a tendency to concentrate on content, whilst largely ignoring process. This, in turn, may lead to the acceptance of the assumption that what goes on in schools is basically alright, needing relatively minor modification, e.g. a teaching kit on 'Race', to cope with the new demands of a multi racial society.

Reference to the studies of Hargreaves (1967), Ford (1969) and Lacey (1970), give some indication of the dangers and possible consequences of this kind of approach. Hargreaves and Lacey identify the processes of differentiation and sub cultural polarization. Differentiation being the formal dividing of pupils into streams, and sub cultural polarization being the process by which sub cultures based roughly on the streams develop norms and values which are increasingly different from one another until there is practically no interaction between them.

Hargreaves, in a streamed secondary school, found that whereas the top stream norms tended to be centred on the norms and values of the school culture, the bottom stream norms tended to be the inverse of these with delinquent acts necessary to become accepted as group members. Over a period of four years, the division between the top and bottom streams became so large as to think in terms of two distinct sub cultures which Hargreaves termed 'academic' and 'delinquent'. During this period relationships with the staff deteriorated, teachers tending to expect little from the low stream children with the consequence that they became progressively retarded and alienated from school values.

It will be apparent that particular problems may arise when the majority of children in the bottom streams are coloured immigrants, with the tendency towards cleavage between top and bottom streams being reinforced along racial lines.

The present paper reports part of a larger study carried out at an all boys comprehensive school, of some 750 pupils, situated in

the London area. This particular investigation was carried out to determine whether or not significant preference was shown for children of their own ethnic groups in choice of friends, and whether or not the degree of ethnic self preference, if shown, varied between year and stream.

METHOD

Sample

Within the school, four main ethnic groups are represented, (a) indigenous white British (416), (b) children of West Indian origin, (270), (c) of Turkish Cypriot origin (71), and (d) of Asian origin (14). The sample chosen consisted of all first, second and fourth year pupils present at school over a period of three days during the Spring Term 1973. (Table 1 shows the distribution of the sample by ethnic group.)

TABLE 1
Distribution of Sample by Ethnic Group

| Year | British | | W Indian | | Cypriot | | Asian | |
|------|---------|------|----------|------|---------|------|-------|-----|
| | N | % | N | % | N | % | N | % |
| 1 | 84 | (55) | 58 | (38) | 5 | (3) | 6 | (4) |
| 2 | 72 | (46) | 58 | (37) | 25 | (16) | 2 | (1) |
| 4 | 88 | (53) | 56 | (34) | 18 | (11) | 3 | (2) |
| | 244 | (47) | 172 | (36) | 48 | (10) | 11 | (7) |

Technique

The technique employed consisted of a sociometric questionnaire, administered to all of the pupils in the sample population. The sociometric criterion decided upon was that of friendship and each child was asked to write down, in order of preference, up to three best friends from within his class. In order to determine whether or not the distribution of choices in all three years indicated self or other group preference, the Crisswell (1939) self preference index was calculated. And index greater than 1.00 indicating self group preference, less than 1.00 indicating other group preference, absence of preference being indicated by a value of 1.00 or approximately 1.00.

The size of the final index is not in itself an indication that preference is present in any statistically significant degree, and for this purpose the application of Chi-square methods to material of this sort as described by Loomis (1943) was used.

Results

The distribution of the friendship choices of all ethnic groups represented revealed an in-group choice pattern. Due to the small number of Asian pupils in the sample population this group was excluded from further analysis. As all of the self preferences indices calculated were greater than one, it was concluded that the children preferred members of their own ethnic groups to all others. Chi-square tests revealed that the distribution of choices were unlikely to have occurred by chance, and are all significant at the $P < 0.001$ level, (Table 2).

TABLE 2
Self Preference Ratios — British/W. Indian;
British/Cypriot; W. Indian/Cypriot

| Year | British | | W. Indian | | Cypriot | | X^2 | P < |
|------|---------|------|-----------|-------|---------|-------|-------|-------|
| | N | SPI | N | SPI | N | SPI | | |
| 1 | 84 | 1.48 | 58 | 2.91 | | | 34.02 | 0.001 |
| 2 | 72 | 1.63 | 58 | 3.39 | | | 41.34 | 0.001 |
| 4 | 88 | 8.38 | 56 | 37.09 | | | 272.6 | 0.001 |
| 2 | 72 | 1.97 | | | 25 | 3.81 | 22.83 | 0.001 |
| 4 | 88 | 4.47 | | | 18 | 19.52 | 123.2 | 0.001 |
| 4 | | | 58 | 2.94 | 25 | 3.85 | 31.05 | 0.001 |
| 4 | | | 56 | 4.09 | 18 | 6.66 | 68.71 | 0.001 |

Judging from the indices of self preference shown in Table 2, in-group preference is stronger in the second year than in the first year and stronger in the fourth year than the second year for each of the three groups. The West Indian in-group preference is, in the fourth year, one and a half times greater in relation to the Cypriot group, but ten times greater in relation to the British group, indicating the possibility of a more specific withdrawal from the British group. Similarly the British intensity of in-group preference is twice as great in relation to the Cypriot group, but five times as great in relation to the West Indian group. Consequently, it would appear that in addition to the increase in the strength of in-group preference in the fourth year, that cleavage is most marked between the British and West Indian groups.

Classes within the school are streamed according to ability and it is noticeable that immigrant children are under represented in the top streams and over represented in the bottom streams. Due to the disproportionate

representation of the ethnic groups in these streams, for the purposes of analysis, it was necessary to combine the two top and two bottom streams, and also to make a direct comparison between British and 'all Immigrant' groups. Even so due to the small number of immigrant children in the top stream of the first year (the organisation of the first year was such that the top thirty pupils in terms of ability were grouped together, the remainder of the year being mixed, consequently it was not possible to join the two classes together), the Chi-square tests showed that this result was not statistically significant, the first year results will not therefore be discussed.

TABLE 3

Self Preference Ratios — British/All Immigrants by stream

| Year | Stream | British | | All Immigrants | | χ^2 | P < |
|------|--------|---------|------|----------------|-------|----------|-------|
| | | N | SPI | N | SPI | | |
| 2 | Top | 34 | 0.91 | 17 | 3.19 | 6.08 | 0.05 |
| | Bottom | 13 | 4.16 | 39 | 1.85 | 17.80 | 0.001 |
| 4 | Top | 38 | 3.80 | 20 | 20.81 | 95.13 | 0.001 |
| | Bottom | 21 | 9.86 | 29 | 8.64 | 85.3 | 0.001 |

The second year results as recorded in Table 3 are interesting. In the top streams of the second year, where the British group are in the majority, the preference index of 0.91 indicates a slight out-group tendency, whereas the minority immigrant preference index of 3.19 indicates a strong in-group tendency ($P < 0.05$). In the bottom streams where the British group are in the minority, the preference index of 4.16 indicates a shift to a strong in-group tendency, whereas the majority immigrant group index of 1.85 indicates a less strong in-group preference ($P < 0.001$).

Comparison between the upper and lower streams of the fourth year produced a similar result. The majority British group index of self preference in the top streams is 3.80, whereas the minority immigrant preference index is 20.81 ($P < 0.001$). In the bottom streams the minority British group index of 9.86 is over twice as strong as that of the upper streams, whereas the majority immigrant group index of 8.64 is half as strong as that of the minority group in the upper streams ($P < 0.001$).

From these results it would appear that in addition to variation between streams of in-group preference, that there is greater out-group tolerance shown by a majority towards a minority group than a minority group towards a majority group, a finding similar to that of Loomis (1943).

DISCUSSION

The study has obvious limitations of size, and indeed, the very increase in ethnic self group preference as pupils progress through the school might in part be explained as a normal function of the adolescent psychological search for identity. However, whilst the findings of this study can only be considered tentative, it can be seen that particular problems may arise when the group with which the child feels he wishes to become most identified is the group which may be demonstrating increasing hostility towards British Society. If we are prepared to accept friendship choices as, to some extent, a measure of tolerance between racial groups, then the evidence of this study must give some grounds for concern. The increasing intensity of self group preference may, in part, be a normal function of adolescence, but what of the particularly marked increase in cleavage between the indigenous British and the West Indian groups? What part does the school play in actually helping to create and maintain this division? Perhaps we need to become particularly concerned when we consider the implications of the work of Hargreaves and Lacey in a multi racial setting, with the polarized sub cultures reflecting ethnic groupings.

There is a fairly obvious need for a comprehensive longitudinal investigation where every experience to which the child is subjected is open to investigation, and not simply the subject matter to which he may be exposed at school. To repeat the question posed earlier, at what point would teacher intervention be most appropriate and effective? and in what form? Indeed can the teacher ever hope to be effective in this area when the very organizational structure of the school may be making this impossible.

Certainly this whole area is much broader, and

too important, to be adequately dealt with by any 'teaching pack' for sixth form pupils, needing much more systematic research and investigation.

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The world food crisis— a teaching experiment in further education

OBJECTIVES

The opportunities for teaching world studies to examination-orientated further education students are severely limited. Most of the students whom I teach are mature students with specific career intentions, to whom the obtaining of the requisite paper qualification, O or A level or ONC, is a major concern. The courses offered at the college are rigidly compartmentalised into separate subjects, and there is little opportunity to pursue an interdisciplinary approach.

My own subject is English, and a large part of my O-level language course is concerned with the acquisition of basic study skills. I felt it would be useful to introduce a project, fairly late in the course, which would help to consolidate these skills and demonstrate their practical relevance. A lot of publicity was being given, just before Easter this year, to the world food crisis, and I used this as a basis for the project.

The object of the project was to utilise certain specific study skills which had been taught earlier in the course, i.e.:-

selection of appropriate material,

assessing the relevance of the material selected to the purpose in hand, using contents lists, indexes etc. for the rapid retrieval of relevant information.

evaluating a writer's qualifications, intentions, bias, reliability, etc, making well-ordered notes and using them to write coherent prose for a specified readership.

THE PROJECT

The project was designed to occupy 12 hours of class time, over three weeks, and began with a general discussion to discover what the students already knew and thought about the world food crisis. I then divided the class of 16 students into groups of about 5, each charged with producing a report with the following objectives:-

To discover:-

What is the world food crisis?

What are its causes?

What solutions have been put forward in the world at large?

What can the hungry countries do to help themselves?

What solutions are actually being tried at the moment?

How does all this effect us in Britain?

What should we be doing about it?

These objectives were set out, along with an annotated list of sources, in a pamphlet given to each member of the class.

The sources included copies of periodicals such as 'New Internationalist' and 'European Community', press releases from the Overseas Development Ministry, press cuttings and books such as Nance Lui Fyson's 'World Food'. There was also a tape-recording of a programme in Radio 4's 'Analysis' series: 'Need the World Starve?', and I suggested that students should look out for other material in the newspapers and on radio and TV.

The students' immediate response to the project was extremely varied. Some were very enthusiastic, and applied themselves vigorously to the research. Some accepted it grudgingly as just another piece of set work which had to be done, and one or two questioned the relevance of the project and took no further part in it.

Those who did take part resolved themselves into two groups, and the reports which were produced at the end of the three weeks indicated that a lot of hard work had gone into the research, preparation and presentation of the material. Facts were clearly presented, and tables and diagrams which were relevant had been neatly copied from the original sources, but, in one major respect, the reports indicated the students' lack of experience in this type of group project work. Each group had very carefully divided up the research work so that, for example, one member listened to the taped broadcast while another read the press cuttings and the third searched the periodicals, but little attempt was made to co-ordinate the result of the individual researches. Each report was therefore a series of partly overlapping individual essays, rather than a coherent whole. Partly this was my own fault for not giving specific enough guidance about what was required during the project, but perhaps it also reflects one of the major problems of examination-orientated courses, that so much stress is placed on individual work and achievement, and too little opportunity is given for co-operative endeavour.

ASSESSMENT

What lessons can be drawn from the experience? Firstly, a project is going to work only if the students' enthusiasm for it is sufficiently

aroused, and, in this case, the topic, though currently relevant, did not appeal to everyone. If I repeat the experiment next year, the introduction to the project will need to be more dynamic. Also, it will be necessary to give an alternative choice of topics to take account of different interests. Since doing the project, I have found that Ronald Higgins's article in the 'Observer': 'The Seventh Enemy', promotes a great deal of interest and discussion among students, and a study of this would make a good starting point. A number of research topics could follow from it, each dealing with one of the global problems facing the world. Within the range from food to uncontrolled technologies, everyone should find something of interest to pursue.

The second lesson to be drawn is that the teacher must examine his own motives for introducing the topic into the course. Was it chosen simply because it was an ideal vehicle for exercising the study skills acquired during the course, or was it because I have my own axe to grind about the relations between the industrial countries and the Third World? Certainly, if you are teaching students to read material critically, evaluating a writer's purpose and bias, you must not be surprised if they apply the technique to the teacher.

Finally, what did the students gain from the project? Firstly, they all gained a greater understanding of the world food crisis itself, which helped them to make sense of what they saw or read in the media about it. Secondly, they were able to see that the skills which they had acquired in the English course were not mere academic exercises, but could be used as a tool for understanding the wider world. Although the project was not wholly successful, it did achieve some of its aims, and produced some useful guidelines to future development.

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Studying other cultures

—some useful books and materials

DOUSADJ — a village in Iran

Oxfam Teaching Wallet. £1.60 (plus postage), obtainable from Education Department, Oxfam House, 274 Banbury Road, Oxford. OX2 7DZ, UK.

The cover picture is taken from one of the sheets in this wallet. The inscription, from a lustre tile on the walls of a mosque, means "Surely the believers enter. . . ." This wallet has four considerable virtues:

1. It is based on the first-hand and intimate knowledge of a group of European volunteers who went to work in the village.
2. It has a rounded view of the culture, and has evidence for example of family patterns, art, technology and belief, as well as of the people's struggles for survival.
3. It is multi-media, and includes a record, maps, charts and a range of photographs, as well as texts. And the texts themselves are interestingly diverse.
4. It is a bargain. The price compares very favourably with packs produced by commercial firms. And there is little else available on this area anyway.

So buy it! However, it is as well to foresee that there will be problems, and some will arise from the very quality of the materials. Teachers embarking on it might well consider:

1. How can a study of this village help increase children's understanding of the developing world? Is the experience of this village representative?
2. What further background knowledge will be needed by teachers and pupils before they can use these multi-faceted cultural materials to advantage?
3. Should the wallet be handled by one teacher, or by a team of teachers with different specialisms?
4. How can some of the items be modified

to become useable by younger or less-able pupils?

SEYMOUR FERSH

Seymour Fersh once wrote: "Within the next hour, about 7,200 babies will be born. At the moment of birth, the infants will be more like each other than they ever again will be. Their differences will grow because each of them is born into a different culture — into a way of living that has developed in a particular place over a long period of time". His **Culture Regions of the World** Series offers an interdisciplinary approach to help high-school pupils understand contrasting life patterns. Most areas of the world have now been covered, and a guide for teachers now introduces the series. They are published by Macmillan (New York) and Collier Macmillan (London).

A teachers guide also introduces another venture of Seymour Fersh: his anthology **Learning About Peoples and Cultures**, published by McDougal, Littell and Co. This is not concerned to give information about any particular culture, but rather to raise questions and point to difficulties involved in any cross-cultural study. It is searching and stimulating. Its photos of high artistic quality are as thought-provoking as the texts, and both are from eastern as well as western contributors.

DONALD McLEAN

This well-loved pioneer of the Australian WEF has edited an interesting volume **The Changing Orient** (Angus and Robertson Ltd., Australia). The contributors are international, and where possible the life of a country is described by one of its countrymen. Each area study includes several pages of suggestions for pupils activities, and make frequent use of newspaper extracts. One questions in places the balance of the book. Less space, for ex-

ample, is given to China than to Hong Kong. One values the readiness to look sharply at stereotypes and the openness to a changing world.

AND AN OLD STORY

The Indian novelist, R. K. Narayan, has re-told the India epic **Ramayana** (Chatto and Windus, London, £2.80) and his brother, R. K. Laxman, has illustrated it with line drawings based on Indian temple sculpture. Over 3,000 years old, this story is still one of the best ways to understand Indian thought and values. Joseph Campbell, the distinguished author of **The Masks of God** has written in America:

"R. K. Narayan's **Ramayana** is an enjoyable retelling of a legend as important for the Orient as that of Helen of Troy for the West; and yet, of which there has been (as far as I know) no readable version, up to now, in English. The main story line comes out very well, and enough has been rendered of the unessential matter to give the reader a sense of the unhurried, rambling course of the original. I like the way the reader is led on gradually to accept more and more of the exotic fairy tale magic of the main episodes—which are what have made the old tale so popular, and such fun to see and hear rehearsed in the puppet shows and shadow plays, folk theatres and dance dramas of India, Indonesia and Southeast Asia."

We regret that this was not included in the section **Aids for all** in the last WSB, after having been referred to on page 5 of that issue.

LIVING RELIGION SERIES

(Various authors. **Ward Lock** Educational 40p each)

This series has been written by doctrinal experts who, in many cases, are also practising members of the religion they describe. Illustrated with photographs, each book is written in a simple straightforward style and covers three major topics: the origin and development of the religion, its basic beliefs, and the practices and way of life which have developed from these. It is hoped that by providing a clear and factual account of the beliefs and practices of the chief religions of the

world, this series will help to remove much of the ignorance from which racial prejudice stems, and through discussion and further enquiry help to develop the tolerance and understanding vital to any multiracial society.

Titles which have been already published and are in preparation:

Buddhism — Trevor Ling

Hinduism — Yorke Crompton

Islam — Riadh El Droubie

Judaism — Myer Domnitz

Living Tribal Religions — Harold Turner

The Orthodox Church — Sergei Hackel

Protestant Christian Churches —

Marcus Ward

Roman Catholicism — Peter Kelly

Sikhism — W. Owen Cole & Piara Singh Sambhi

Zen and modern Japanese religions — Michael Pye

WORLD RELIGIONS: AIDS FOR TEACHERS

Edited by **Peter Woodward** Community Relations Commission, London 35p

New Edition 1973. 144 pages

An absolute 'must' for teachers working in this field. Very wide ranging information about books, visual and other aids on all the main world religions, past and present. It also contains a calendar of religious festivals; the SHAP working party reports and a fruitful section called 'Tools for the Classroom', which includes working suggestions for different topics at different age levels. Mentioned before in the WSB, and cited on page 2 of this issue.

MAN AND HIS GODS — Encyclopaedia of the World's Religions

Edited by **Geoffrey Parrinder** Hamlyn £2.95. Second impression 1973.

An invaluable source of information, attractive to dip into and rewarding to read in depth. Each of its twenty one sections, covering religions round the world, both past and present, is presented by an acknowledged authority. Its 440 pages are generously illustrated, and some of the most interesting are contemporary photographs.

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'Towards Tomorrow'

—the trials and errors of a handbook

CONTENTS —

- 1. REVIEW OF CRITICISMS AND SUGGESTIONS**
- 2. TALKING WITH TEACHERS, — A REPORT BY ROBERT CRANE**

Trials and Errors of a Handbook

The articles in the New Era for December 1975 recall some of the main practical problems, and some of the main underlying dilemmas, which teachers of world studies encounter in their day-to-day work. One question which those articles raise, amongst others, is this. What help, if any, can teachers hope to get from people who work in centralised agencies and curriculum development projects outside schools?

The question is particularly acute since at first sight teachers do NOT need ANY of the various things which centralised agencies spend, however, a very large proportion of their time and money providing. Teachers do NOT need, that is to say, and in the first instance, new content — new courses, new syllabuses, new curricula. They do not need new materials — new textbooks, new slidesets and films, new packs and kits. They do not need new hardware. They do not need resource centres. They do not need directives, outlines, manuals, recommendations, reports, lectures, research papers, bulletins, catalogues, lists of addresses, lists of materials. Certainly these various things are not unimportant. Not by any means. But nevertheless the primary need is to identify and develop human resources, not material ones.

But given that new content and new materials are not the primary need, there is a particular place, perhaps, for a certain type of 'teachers' handbook'. Be that as it may, this issue of the World Studies Bulletin describes a recent experiment within the genre of handbook, and outlines some of the problems which were encountered.

Hopes and Intentions

The book **Towards Tomorrow** was a publication of World Studies Project. It was an experimental handbook for teachers, and was subtitled 'some notes on teaching and learning about contemporary world affairs.' It was published in draft form in autumn 1974. 600 copies were printed, and circulated privately. In spring 1975 parts of the book were re-printed in the form of a simple folder. 300 of these folders were circulated.

The handbook began with a brief statement about its aims and origins. The statement was as follows:

1. This book is offered for discussion, and experimental action. It's intended for teachers in secondary schools who have occasion to teach about contemporary world affairs — for example, about the growing interdependence of the modern world, relations between developed and developing countries, movements of liberation and interdependence, the management of natural resources, the sources and resolution of international conflict.
2. The book is primarily about 'methods' — ways of sparking off preliminary interest, of awakening concern, of bringing abstract issues down to earth, of creating motivation.
3. The book has in mind the 12-16 age range amongst students; and a variety of school subjects — including history, geography, social studies, humanities, language and literature, European studies. It is offered for trial use not only in the UK, where it originates, but in several other countries also.
4. The book has its origins in a series of small conferences and consultations for teachers, held in the UK between November 1973 and June 1974. The intention is that some of the practical teaching methods and techniques discussed at those meetings, and now outlined in this book, should be tried out in autumn 1974 and spring 1975. The plan further is that the book should be extensively

revised and expanded in the light of these trials, and that a second (but not final) edition should be printed in autumn 1975.

5. You are warmly invited to contribute to the second edition — by sending your comments and suggestions about some of the ideas in this first edition; by sending further suggestions along similar lines; and by sending examples of your students' work. Please write to: World Studies Project, c/o One World Trust, 37 Parliament Street, London, England.

About a hundred people accepted the invitation to write in with their comments and suggestions. About a further two hundred took part in various conferences and meetings at which parts of the book were tried out and discussed. This review outlines some of the main reactions and responses which people made. In particular the review quotes quite a number of criticisms. It hence draws attention to some of the main problems which **Towards Tomorrow** ran up against, and which — more to the point — it failed to solve.

But first, it is perhaps interesting to quote a further brief statement about some of the book's main assumptions. This further statement — which incidentally was drawn up in so many words only after the book itself had already been published and circulated — was contained in a private letter to an enquirer. It was as follows:

1. The book is intended to have a lively visual format, such that at the least teachers will enjoy flipping through it. The hope is that they will then feel that they would enjoy teaching about world affairs, and that their pupils would enjoy learning.
2. The book is structured around methods rather than content. The assumption is that this is a

major concern for many teachers — “how to get the kids to settle down”, and “how to get the kids interested.” The hope is that teachers will therefore read the book with interest.

3. The book is written in a fairly informal English style, and often has the format of notes rather than continuous prose. The hope is that teachers will not feel that the person who compiled it is a mere theorist far from the coal-face.
4. The book tries to emphasise, both explicitly and also implicitly through its choice of type-face and binding, that it is a temporary draft, to be argued with and changed. The hope is that teachers will feel readier to use it, and readier to adapt it, than if it looked more official and final. Also the hope is again that teachers will not feel remote from the book's origins — they are invited to participate in the book's development, not just to be consumers and recipients.
5. Although the book focuses primarily and ostensibly on methods rather than content it nevertheless attempts, en passant so to speak, to impart to teachers quite a lot of information about the contemporary world, and, more especially, quite a lot of generalisations (or ‘key concepts’) which teachers could encourage amongst pupils. The hope is that teachers will notice, but will not resent, this point; and that they will feel greater confidence in teaching about topics on which their own knowledge is necessarily incomplete, and on which a certain degree of bias is necessarily unavoidable.

For some people — but for how many, alas, it is impossible to guess — those various hopes and intentions were, apparently, achieved. As already mentioned, this review is to quote critical comments rather than favourable ones. But nevertheless, in order to give some flesh and blood to the rather dry notes quoted above, here is a selection from amongst the words of approval which were received. What, it may be asked, were the book's main hopes and intentions? Well, it may be answered, that it would meet with reactions such as these:

“... Lively and eye-catching, informative and wide-ranging, it is a great quarry of ideas and methods. I am delighted to have a copy. Will plagiarise it as much as I can, starting tomorrow.” (**A comprehensive school teacher in northern England.**)

“... Jammed-packed with many challenging and excellent ideas and materials. The key concepts of **Global Village, Freedom Fighters, Self-Reliance** etc, are in my opinion on target when it comes to opening students to world studies. The use of short stories, fables

and especially cartoons is both creative and provocative to me. I see loads of possibilities for the college-level course I teach, even though the book is directed toward younger people.” (**A university lecturer in USA.**)

“... the lively approach, coupled with the visual aspect (a little overwhelming for one of the pre-audio-visual generation!) seems to make it really suitable for a wide-range of high school students. The personalised approach is good, raising issues and relating them to students, while going beyond the guilt-raising ideas of showing disasters, and frightening people into being confronted by them.” (**A lecturer in education, Melbourne, Australia.**)

“The approach is unconventional, but interesting, because it is suggested that new teaching aids should be adopted — aids that have traditionally been little used, at any rate in Norwegian schools. In this connection one would like to mention the suggestion to use fairy tales, fables, comic strips, posters etc. I find it most positive that the book advocates student activity, in such ways as role-acting, local community interviews, and amusing activities like different forms of games and exercises.” (**A lecturer in education, Norway.**)

“I found the introductory rationale elucidating, and particularly helpful to the prospective educator in ‘global education’. I like the emphasis on the practical, and particularly at the local, immediate level. It is particularly important to discover one's identity as a global being, and to find value in one's personal lifestyle. There are innumerable opportunities in one's personal habits and immediate community to be meaningful in a global manner.” (**A high school teacher in New York.**)

“... I find it provocative, and a good alternative to the dry, conceptually-oriented approach which many teachers of history take. Students of this age seem to respond well to verbal, visual and kinetic means of learning, and **Towards Tomorrow** gives fine examples of these.” (**A high school teacher, Massachusetts, USA.**)

"It is perhaps interesting that many other curriculum projects have failed because their rationale does not seem to have been very clearly thought out, and their implications in practice not understood. I would therefore like to pay tribute to the usefulness and incisiveness of the key concepts you choose, and the way in which they focus on the main areas of World Studies. Also **your attempt to build the project around teachers' needs and practical suggestions**, which seems to augur well for its successful development." (A **comprehensive school teacher in southern England.**)

". . . My hope is that your materials will remain simple, direct and positive. We must see the half full glass rather than the half empty one! I stress the simple and direct, because growth in this area does not seem to result from intensity and facts. Rather, 'awe-full' and 'wonder-full' capsules seem to capture our humanity, and call us beyond what we already know and live. That is why I like your format, and your statement in the opening sections about the rationale behind **Towards Tomorrow**. You have provided various capsules which my friends and I have sifted through and used accordingly. I think it is up to us to generate the energy!" (Resource person for **local schools, Ontario, Canada.**)

". . . Its strengths are a) much of it could be relatively immediately put into a classroom; b) it challenges the teacher by its relative simplicity of format, such that he/she should realise that they themselves could produce material of similar nature." (A **lecturer in education, UK.**)

Amongst other things, incidentally, those various comments give quite a good idea of the book's general content and flavour. Also they permit the guess that what some people saw as the handbook's main strengths were seen by others as, precisely, its main weaknesses. This point will be illustrated here at length later. First, a brief note about the book's distribution.

Distribution

Distribution in the UK

A brief explanatory leaflet about **Towards Tomorrow** was sent to about 200 people with whom the World Studies Project had been in contact during the preceding months. They were asked if they would like to have a copy, and to try out some of its ideas. About 160 of them said yes. The same leaflet was then sent to about 400 schools which were geographically close to those 160 people, the envelope being marked 'for the attention of the humanities department.' Of the 400 teachers approached in this way, about 250 said they would like to try out the book. Further, in consequence of various word-of-mouth recommendations and notices in certain journals and bulletins, about 150 additional copies were requested and distributed. Overall, just over 550 copies of **Towards Tomorrow** were circulated in UK, of which about 375 went to teachers in schools, 100 to lecturers in colleges and institutes of education, and 75 to people in organisations and agencies.

Distribution outside UK

About 340 copies of **Towards Tomorrow** were circulated outside UK. Distribution depended in the first instance on personal contacts of the World Studies Project, then subsequently on word-of-mouth recommendations, and notices in journals and bulletins. Amongst the latter, the most significant references were in **New Internationalist, Development Education Exchange** (published by FAO in Rome), **The Teacher** (a Hindi journal in India), **Journal of the Society for Educational Reconstruction** (USA), and **CCPD Newsletter** (World Council of Churches, Geneva).

Of the 340 copies which went outside UK about 120 went to USA and Canada, and about 50 to India. Other countries from which there were at least 10 requests each were Denmark, Norway, Sweden, Netherlands, Federal Republic of Germany, Australia and Nigeria. 12 copies went to people in Eastern Europe, and 5 to the USSR. About 30 went to countries in Africa other than Nigeria, and 8 to countries in Latin America. 10 went to countries in Asia other than India. 3 copies went to Israel and 3 to Egypt, but otherwise

there were no contacts in the Middle East. There were only 4 contacts with people in France, and only 3 in Italy.

Simplicity and Bias

A recurring criticism was that **Towards Tomorrow** oversimplified the conflicts and controversies of the modern world. Frequently an integral part of this criticism was an unease about two main kinds of bias which the book was seen to have: a political bias towards left-wing or radical viewpoints; and a generational bias, so to speak, towards the young and the youthful. There was also, more than once, a criticism that the book did not acknowledge, and did not draw attention to, its own biases.

But before some examples of this criticism are given, it is relevant to recall that **Towards Tomorrow** contained a questionnaire which people were invited to fill in and return. In the event, most people who commented preferred to write in their own words than to put ticks in little boxes on an impersonal questionnaire. Indeed, only 20 (out of a possible 900!) of these questionnaires were returned. Of these 20 people, 9 considered that the book had no discernible political bias. 4 thought that the book had a **slight** left-wing bias. 7 thought it had a **strong** left-wing bias. As for whether the book was 'serious' or 'superficial', 1 thought it tended to be superficial, 6 thought it was balanced between these poles, and 13 thought the book to be fairly or very serious. But in view of the smallness of these various figures, and of the inevitably ambiguous language to which they relate, they are of very dubious validity. The quotations which follow are no doubt of much greater significance and value.

"Since the mid-sixties we have been familiar here in the Federal Republic with a rather unhelpful, indeed really rather dangerous, type of politicised young person, whose basic stance is characterised by, on the one hand, well-intentioned and world-minded motives and passions and, on the other, a wholly inadequate knowledge and experience of the actual circumstances under consideration. At a time when 16-year-old pupils are brandishing quo-

tations about capitalism which they don't really understand, and students at university are inflating themselves with the vocabulary of the Tupamaros, we in Germany have an urgent reason **not** to promote this discrepancy between lofty passion for change and insufficient experience of actuality.

"The need to go more thoroughly into the facts is seen with regard to most of the subjects treated in Towards Tomorrow. For example, at one stage there is a cartoon about the colour bar. The facts to which it refers are quickly explicated, and by and large are well known to pupils. In countries such as ours, where there are virtually no coloured minority groups, pupils will immediately think of the United States, and will see the problem as basically located there. There will be moral indignation against white bourgeois Americans, for their evil treatment of blacks. But there are much deeper problems to be gone into. How does it happen that these very white bourgeois Americans, who sent charitable aid into starving Europe after the war, can at the same time segregate and oppress ethnic minorities in their own society? There are in particular questions of social psychology to be raised here; questions which apply of course not only to Americans but to all people; for the social and psychological mechanisms which make possible what the cartoon shows are to be found operating in other societies also. . . ." **(A secondary school teacher in Federal Republic of Germany.)**

"The work in its entirety is 'NOW' oriented, and no attempt has been made to trace the historical roots of current problems, nor to explain the multiple complexities of problems' resolutions. **This shallowness of presentation leads, whether by design or not, to simplistic conclusions and easy answer fault-findings, which, unfortunately, in the real world, are synthetic.** Surely some attempt can be incorporated to alert learners of the dimensions of global difficulties, and the avoidance of the good guy-bad guy syndrome . . .

"To the American reader, the work is classified in politico-philosophic terms as European-Radical. There is nothing wrong with

learning from materials that are politically and philosophically biased . . . (but) . . . **Towards Tomorrow should state its politico-philosophical orientation and bias; it seems to want to hide this characteristic, and present as truth those views which, after all, are only opinions . . .** The introduction describes the work as appropriate for ages 12-16. In America, the level of presentation would be more appropriate for ages 9-12. By tenth and eleventh grades (ages 15-16) American students are reading such titles as **War and Peace, Cancer Ward, and Malcolm X.** Summer reading for a rural, non-affluent high school at these age levels included **Limits to Growth** and **World Without Borders.** The purpose of citing such books is not to defend their selection but only to indicate the learning and comprehension levels expected. Students at such levels are not going to relate to the level of classroom suggestions suggested in **Towards Tomorrow.**" (A development studies specialist in New York.)

"... It speaks from one particular political viewpoint. The evidence presented far too easily leads 'one' there. I suggest this is wrong on moral grounds. To be radical does not mean spouting in an educational context messages at a relatively simplistic level from one viewpoint. That does not mean I disagree with a programme articulating a philosophy. But the student should be made conscious of it, and be given alternative viewpoints." (A lecturer in education, UK.)

"What sort of Image of Man is being presented in this book? What is being claimed about his capacity for change? The influence of social/cultural traditions and patterns, heredity, and social/psychological determinants of behaviour are dismissed rather lightly. We are in a bad way as human beings, but how did we get like this? **Man it seems is presented in this book as Rootless, Frustrated and yet Free — ideas which might well feed, but not help to explain, adolescent fantasies . . .** Does book really start from where child is? Or is there a deal of direction here? Viz — Here are the problems! Let's not look at why, or consider that the answers men found and find seemed rational to them at the

time and the place." (A lecturer in history and European studies, UK.)

Is the book useful?

For some people, as the quotations given above show, the book's simplistic approaches were linked with what was seen also as its political and generational bias. For others, the reference to simplicity was related to the view that the book had too great an emphasis on the experiential, as distinct from the cognitive. In consequence, the argument continued, the book tended (a) to underestimate the practical difficulties which teachers have to face in their everyday work and (b), to overestimate the practical skills, and also indeed the sheer intellectual knowledge, which teachers in fact possess. These points are illustrated at greater length in the quotations which follow:

"Some of the suggested material is a little overwhelming for an inexperienced teacher who has to take into account classroom noise, neighbours, etc. — perhaps future handbook presentation in terms of actual 40 minute lessons — **how to introduce topic, distribute equipment etc. and get everything going without undue chaos!** For example, the newspaper headline lesson which I tried with a third year — unfortunately not using the suggestions in the handbook but rather facts than trends — the boys were more interested in the facts themselves than in the layout — so by the time they were all settled in groups with paper etc. it was too late for me to put right the direction in which they had begun heading." (A teacher in a comprehensive school, southern England).

"The major criticisms from us as the staff of a large urban comprehensive school accommodating many socially and economically underprivileged and deprived children are: (i) the pitch of many of the ideas is towards the more able pupil; (ii) the children of this area have the greatest of difficulties in dealing with the problems in their own lives without becoming overwhelmed with the problems of people in the other parts of the world. We would like to increase their aware-

ness of such global problems but find their concern far too parochial to be broken down. We wonder if a more parochial approach in one or two areas might be reasonable on the lines of putting one's own house in order first? We have made some use of the ideas of the book, mainly adapting to our individual needs, and think we have had some success in stimulating ideas, but more particularly with the most able children. The lowest ability find the conceptual developments beyond them.”
(A teacher in a comprehensive school, northern England.)

“I have not yet started using the book in school except in a very mild way. One of the difficulties has been working with staff with set ideas and I am still in the process of de-training them from the damage that the colleges have done. I am going to use next term as an opportunity to bring in some of the ideas on a small pilot scheme then work on it from there. I think that the handbook itself is one of the most tremendous pieces of work in this field available, but **the big problem simply is: a) the teachers must understand the basic ideas and concepts, and b) it seems to me the teacher must also be committed.** The danger is, and this is why I have not used it yet, that if for either reason the teacher makes a mess of it, you may well finish up with the idea of world citizenship, or responsibility, perverted or damaged for the rest of the individual's life.” **(A teacher in a comprehensive school, London.)**

“... From the teacher's point of view, the implementation of such techniques involves skills in classroom organisation and management, which current teachers either do not possess or might find difficult to acquire. Perhaps this is only a personal observation. I certainly feel that I am myself undergoing a period of re-training, with only a modest rate of progress.” **(A lecturer in education, northern England.)**

“... seems to assume that the teachers will already be familiar with a basic handful of the best books on: ecology, population, war, development etc. This would certainly not be the case amongst teachers here in Zambia, and I

would be surprised if it were really the case amongst most teachers in Britain . . . I realise that the folder is primarily about Methods. But I think that you will agree with me that its purpose is to get children to confront certain questions, and to do so in a radical way. So it does seem in order to make several points about content. **Specify intellectual content.** You do not do this except by implication through the broad subject areas suggested, the 4 key concepts etc. You may regard a syllabus in the old sense of the word as constricting and outmoded. Yet for teachers who are busy, inexperienced and without possibly very good training or resources — some concrete suggestions as to Key problems areas, necessary concepts, possible sequencing etc. would be of enormous help. **The Folder does perhaps address itself to that minority of teachers who are innovative, confident, equipped etc. Yet if the Project is to have over the years a wide impact, it needs to pay special attention precisely to those teachers who do not have such attributes. . .**”
(A university lecturer in Zambia.)

Concluding note

The intention in this brief review has been to draw attention to some of the main problems **Towards Tomorrow** ran up against, and which it failed to solve.

The hope is that the review may have been of interest and use to people who are actively concerned with teaching and learning about the contemporary world situation — hence with ‘world studies’, ‘development education’, ‘international education’, ‘global studies’, ‘peace studies’, ‘education for international understanding’, and so on.

Nothing new or startling has been uncovered here. But it is nevertheless useful, so the hope has been, to recall certain crucial theoretical questions; and to recall these not only at the level of theory but also, and mainly, with regard to a very specific practical venture — a specific experimental handbook, devised at a specific time and place, handled and reacted to by certain specific individual people.

Talking with Teachers

R. A. C. Crane

This article describes a small-scale, but very useful and interesting, piece of impressionistic research. The author, Robert Crane, teaches social studies at a comprehensive school in Essex, England. During the academic year 1974-75 he was studying for a higher degree at the University of London Institute of Education, concentrating in particular on peace studies and world studies. In connection with this work he was able to visit a number of teachers in London schools who had received copies of the experimental handbook 'Towards Tomorrow'. He interviewed them, and observed some of them working in practice. This is a shortened version of the evaluative essay which he subsequently wrote.

Teachers Interviewed

There were six men and three women. All of them were in the younger age range, being between 25 and 45 years of age. Their own subject specialisms were in the Humanities — History, Geography, Social Studies, Sociology, English etc. Most of them were heads of departments, and hence responsible at their school for the organisation and development of the curriculum in their subject.

The Schools

Eight of these were comprehensive of one type or another, often recently created from the amalgamation of secondary modern and grammar schools on nearby sites, or through the expansion of secondary moderns. Two of the schools were also sectarian (religious) schools. The ninth school was a grammar/public school. Most of the schools were mixed.

Three of the schools were smallish with under 600 pupils. Two were medium sized with 600 to 900 pupils. Four were large or very large with up to 2,000 or more pupils.

The age range was mainly 11 to 16+, but one of the schools was a middle school, hence with pupils aged 8 to 13.

The catchment area for each school might be generally described as follows: urban and mainly working class: 3; urban and mixed working/middle class: 4; specialised selective middle/working class intake from a wide urban area: 2. Several of the schools had a large and growing proportion of immigrant children.

Most of the schools seemed to be in a state of

fairly rapid change, having often been recently reorganised, and appeared to be open to the curriculum innovation and development often made necessary by these changes. Perhaps as a result of this most schools were in parts traditional and in parts progressive in their approach and style.

First reactions to the book

The majority of teachers sent for the book in response to publicity in educational magazines, to recommendations from teachers and teachers centres, through attendance at World Studies Project conferences, or as a result of contacts with the author. Where due to staff changes, or teachers being sent copies as possible interested recipients and these arrived without initial recommendations and explanation, the package tended to be viewed with some suspicion.

The main reasons why teachers wished to have copies of the book were that many of them taught some aspects of world studies, or were interested in developing such studies. Most of the schools visited were in the midst of developing general humanities courses, such as social studies, social education, integrated studies, etc., or were contemplating their inclusion in the school curriculum.

In general the teacher's initial reaction to the book depended on the nature of their first contact with the World Studies Project, their disposition, and the context and problems of the particular school where they served. The suspicion with which some teachers viewed the book has already been mentioned, and it is perhaps important to note that they asked for assurances and clarification about the origins and purposes of **Towards Tomorrow**, be-

fore they were willing to co-operate with this survey. Hence it is suggested that there is need for a simple but fully explanatory leaflet outlining the aims and possible areas of utilisation of the book. Such a leaflet should stress the impartiality of the book's approach, its origins in an all-party parliamentary group, and the support of the Department of Education and Science.

With regard to such problems of explanation, teachers who had attended conferences organised through the World Studies Project were generally much more satisfied. Those however who had not, or were unused to the approaches outlined in the package, would have liked to have had an introductory visit from the curriculum developer, or to be able to attend some type of teach-in.

Teachers not using the book

The reasons for this varied and were partly connected with the points referred to above. Some of the main criticisms were as follows: the book seemed too confusing in layout; some ideas in the book appeared to be too political; the approach might upset the existing pattern of order; teachers were too busy with the normal school syllabus and concerned with teaching examination subjects; teachers lacked the time and knowledge to organise the activities outlined in the book. Each of the reasons given was held by only a minority of respondents.

Impressions of the book's format

The majority of teachers were favourably impressed by the format and presentation of the book, finding it to be lively, stimulating and interesting. Some difficulties were experienced however in understanding the framework of the materials, and in seeing how to use the book as a basis for a course unit. It was suggested that there is a need for cross references to topics, such as violence, war, pollution and prejudice etc. Also, that more factual material and background evidence are required.

The place and purpose of World Studies

All the teachers interviewed thought that world studies had an important place in education in the modern world, but emphasised dif-

ferent aspects, according to their understanding of these studies, and the needs of the school. All were agreed in their concern for improving human relationships.

They all also considered that contemporary world affairs and problems are not yet adequately covered in most schools. In connection with this it was thought that materials such as **Towards Tomorrow** could make a useful contribution in filling this need. They considered in addition that some form of world studies should be included as an integral part of the curriculum of all secondary schools. Most considered that within such studies children should learn about conflicts and their solution, structural violence, injustice and oppression, etc., since an understanding of these was required to make sense of the modern world, its problems and their causes. At the same time other teachers pointed out the need to know children well, and to handle such topics carefully in multi-racial schools.

The content of the book

Most teachers considered the book was concerned with both knowledge of facts and insightful thinking and understanding, and stated that both were important in such studies. One teacher emphasised that children are stimulated and impressed by 'facts', and others agreed that facts provide the evidence on which an understanding of the contemporary world and its problems can be based.

The list of key concepts and ideas outlined in **Towards Tomorrow** were generally accepted as vital ones — world perspectives and world inter-dependence in an increasingly global village, structural violence, the problem and need for awareness and empathy, ways of action for change, self-reliance, lifestyle and social responsibility.

References to resources and ideas were considered to be very useful and stimulating. However, as already noted, the need for more key facts to provide impact regarding, for instance, the shrinking of the world through modern communications, interdependence, etc., was stressed. It was also stated that children in some areas, urban ones for ex-

ample, had little background knowledge and comprehension of life outside their own community, e.g. in villages, as a frame of reference for these studies. To fill these gaps in their knowledge and understanding it was felt that there was need for sample and thematic studies of life in various parts of the world, and the problems faced by different peoples; also on such issues as the Middle East, Northern Ireland, nuclear war, the energy crisis, pollution and conservation.

Some teachers, however, warned of the misconceptions and hostility that might be created between English and immigrant children if odious comparisons were made between the lives of children in the developed Western World and the Third World. Further, some thought the book, perhaps necessarily, presented a rather simplistic view of complex and controversial world problems. Others accepted this, stating that such problems had to be simplified to be comprehensible to children of these ages. Possibly due to this, some teachers felt the book was implicitly directive in the way it presented issues. Others thought this to be a desirable feature and believed the project should take an even stronger line on such subjects as prejudice, oppression and war.

With regard to the age group for which the content was most likely to be suitable, the general view was it would be most effective with senior pupils, although the majority of activities could be adapted to all the age groups in the secondary school.

As to terminology, a number of teachers considered that such terms as 'freedom fighting' could be misconstrued, and be a barrier to the acceptance of the book. Hence the alternative offered, 'ways of action for change', might be a better way of expressing such notions. Others, however, considered the use of the term to be useful in provoking thought and discussion on violent and non-violent action in relation to change.

Methods

All the teachers interviewed considered the methods outlined in the book to be useful as a lead into learning about contemporary world

affairs, in that they stimulated preliminary interest, provoked discussion, and helped to bring abstract ideas down to earth. Some teachers, however, did not think that the methods always started from where the child was. Others felt that some of the activities were likely to be seen as ends in themselves, and that the major difficulty was of how the implications of the activities were to be made clear in terms of a general understanding of world problems.

In view of this difficulty some teachers considered that training courses would be both useful and necessary in this area. In spite of this most teachers considered that the instructions for games and other activities to be quite clear, also the ideas and activities outlined under the headings 'Stimulus', 'Simulations', 'Games and Exercises' to be very useful. However, some expressed reservations about the use of such activities in practice, because of the problems of order which might arise whilst taking large or senior classes.

The school curriculum

Many teachers felt that the work outlined in **Towards Tomorrow** could be incorporated into existing subject areas such as geography, history, science, religious education, English, or the newer composite fields such as social studies, social education, social science, or integrated studies. Alternatively special course units in world studies could be 'slotted' into the curriculum.

With respect to examinations and the school curriculum, almost all the teachers accepted the need for public examinations. These were seen as a necessary evil, to satisfy parental, vocational and social aspirations and needs — children being considered to be deprived if they do not have the opportunity to obtain some type of public certification. Thus to some teachers a criterion of respectability and acceptability for such studies as those outlined in **Towards Tomorrow** would be that they should in some way be examinable, and lead on to the possession of publicly recognised qualifications. Until this was done world studies would tend to be looked upon as academically a second rate field.

However, some of the teachers interviewed were themselves in the process of designing and gaining approval for new syllabi and methods of assessment for courses including many aspects of world affairs. For instance, an entirely new social education course to be assessed under the Certificate of Secondary Education system had recently been approved for use in one school visited.

Pupils' reactions to the book

Most teachers showed some caution in attempting to assess pupils' reactions to the activities and ideas in the book. Some, however, asserted that children began to see the importance of the study, to understand more fully interdependence in the so called 'global village', to see mankind's common predicament etc. At the same time others pointed to the apathetic or hostile and stereotyped responses of children in the lower streams in the third year and above. But the general feeling was that children were and would be stimulated by the ideas and activities outlined in the book, and that at the least most children enjoyed the change in approach.

Views of the research and interviewer

The majority considered the survey to be worthwhile, particularly because it gave teachers an opportunity to participate in the shaping of the project. Partly because of this they did not see the research as being too theoretical. They also stated that they did not feel that the survey was too intrusive, because as a teacher researcher I was welcome. On the other hand had I been a social scientist, unaware and unsympathetic towards teachers' everyday classroom difficulties, it seemed that their attitude would have been rather different.

They did not dislike the idea of a market research, provided it was effective and in the interest of improving the book for use by classroom teachers. Other members of staff apart from those already involved in one way or another were usually said to be indifferent, but somewhat critical of 'gimmicky' new ideas. In spite of this most teachers were said to be prepared to co-operate if a valid case could be made for trying out such ideas.

Some issues arising

As already mentioned, the book was designed to be developed and modified in response to the criticisms and suggestions made in the course of an evaluation such as this. These comments raise a number of important and interesting problems and issues concerning curriculum innovation and development in general. These in turn throw light on some of the difficulties and dilemmas faced by the designer of the project under review. For instance, whether the project was to have a directive or non-directive approach and, associated with this, whether it was to be generally based on the centre or periphery model of curriculum development.

In their criticisms and suggestions for the improvement of the book many teachers seemed to be calling for a more directive and centrally controlled approach. For example, it was stated that the book needed filling out or augmenting with sample studies of important problems and their solution; and that more guidance was required on how to fit such material into existing subject courses. Others felt that more instructions were needed on how children might be brought to see the wider implications of the activities suggested. Also that the project should take a more positive and committed line as to what was right or wrong in the modern world.

These comments thus raise the problem of the character and aims of a project, and the fundamental values and principles on which it is based. Should **Towards Tomorrow** be a flexible ideas and resources book, leaving teachers to develop activities as they think best? Or a highly structured, centrally directed, 'teacher proof' course of study such as J. Bruner's 'Man, A Course of Study'? The approach taken by the book seems in general to follow the non-directive periphery model, leaving the initiative and organisation in the hands of the individual teacher in his local school context.

If the latter model is followed, the teachers' criticisms and suggestions outlined above will not be met, for the project does not aim to provide detailed guidance, general courses,

or centrally agreed solutions to world problems. The aim of the book is to stimulate individual teachers and pupils to think out the solutions of problems for themselves, so making them their own, and for teachers to devise courses according to their local needs and interests. Thus the emphasis in the book appears to be on developing individual autonomy and freedom, accompanied by social responsibility with a world-wide perspective.

In spite of the many arguments in favour of this stress on self-reliance and non-direction, how far teachers need help in developing this new outlook itself, on the individual and the 'global village' in which the child lives, appears to some extent to depend on the knowledge, understanding and ability of the teacher, and the development of his potential to fulfil such tasks.

On a slightly different but connected issue, if rational choices and decisions are to be made with regard to controversial and complex problems of the modern world, and interest and concern evoked in children, facts and evidence must be accurately and skillfully presented on which decisions may be based. If this is so there may be a case for the production of factual studies of many aspects of contemporary world affairs from an international perspective, as aids to teaching and learning.

Two other problems already touched on also seem to arise in this connection concerning the role of the teacher. In particular there is the tension between the view of the teacher as an impartial and neutral chairman, and that of the teacher as an educationalist committed to certain universal values and ideals that he feels should be understood and embraced by all. This dilemma was highlighted by the problems that became apparent in the development of the Schools Council Humanities Curriculum Project. It was thought that if teachers could be trained to fulfil the role of neutral chairmen, controversial issues could be discussed objectively since all viewpoints could be protected by the chairman. However, in the case of certain issues such as racial prejudice teachers found it difficult not to show their

commitment to what they believed to be right and just in the face of unthinking and arbitrary views.

In dealing with these dilemmas and problems the approach of **Towards Tomorrow** is not to try and direct teachers as to what they ought to think or do, but to expose problems, issues and their causes for consideration. In attempting to do this the book is a flexible methods, ideas and resources book for teachers to adapt to their needs and interests, and to the particular constraints of their social context.

To sum up **Towards Tomorrow** from the teacher's viewpoint, its strength may be said to be in its concentration on methods, particularly concerned with stimulating interest, awareness, and understanding of contemporary world affairs. Also, in involving practising teachers in its design and development. Its weaknesses lie in the fact that it cannot fulfil every demand made upon it. It cannot both be a flexible resources and ideas book with wide application due to its adaptability, as well as also a highly structured course book designed to fulfil a specific purpose. In addition, it would be inconsistent for its designer to stress the importance of self-reliance and individual responsibility and at the same time to dictate how the world's problems should be presented and solved.

What success it has achieved in schools so far, it will be admitted, is partly due to the involvement and participation of practising teachers. Its failures may be partly due to the immense problem of changing mankind's outlook to see itself as part of one interdependent and fragile global society and civilisation.

